

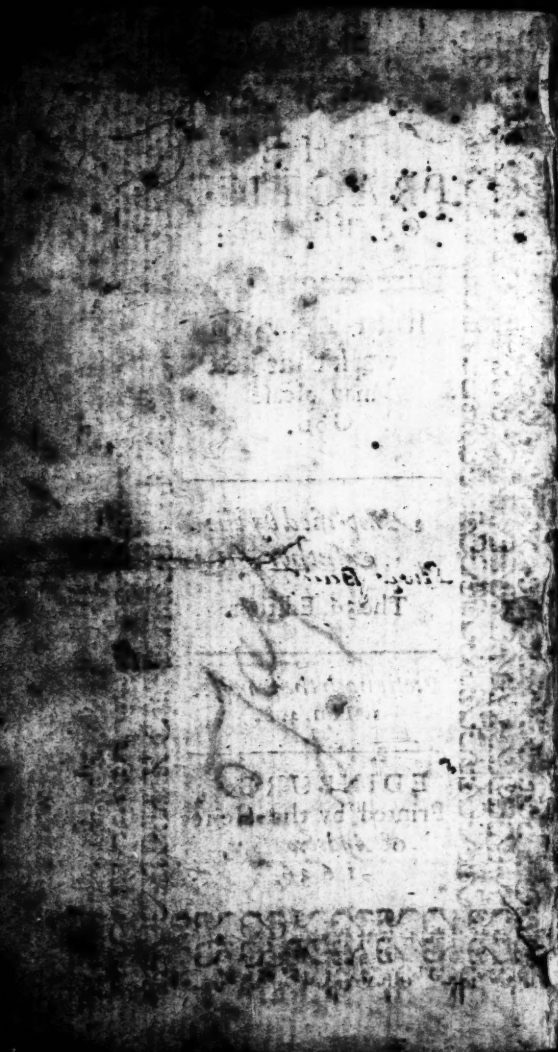
THE
PRACTICE
OF PIETIE:

Directing a Christian
how to
walk that he
may please
God.

*Amplified by the
Author,
Lewis Bayly.*
The 36. Edition.


Pietie hath the promise.
1. Tim. 4. 8.

EDINBURGH,
Printed by the Heirs
of Andrew Hart,
1636.



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THE
AND
MIGHTIE PRINCE
CHARLES
Prince of Wales.

 Hail, sweet Jesus,
the Prince of princes,
bless your Highness with
length of dayes, and an
increase of all graces, which may make
you truly prosperous in this life, and
eternally happy in that which is to
come. I have written unto you
Jonathan shot three arrows, to
drive David further off from Sauls
scurie: and this is the third Epistle
which I have written, to draw your
Highness nearer to Gods favour, by di-
recting your heart to begin, like Ionath-
an, your youth to seek after the God of
David.

Epistle.
Iacob) your Father.
I beseech you that you should
not do this without mine admonition,
but because I would with the Apostle
have you to abound in every grace, in
faith, & knowledge, and in all diligence,
and in your love to GODS service and
true religion. Never was there more
need of plain and unfained admonition;
for the Comick in that saying, seemes
but to have prophesied of our times, Ob
sequium amicos, veritas odium pa-
rit. And no marvell: seeing that wee
are fallen into the drags of time, which
being the last, must needs bee the worst
dayes. And how can there bee worse
seeing vanitie knowes not how to bee
wiser, nor wickednesse how to bee more
wicked. And whereas heretofore those
have been counted most holy, who have
shewed themselves most zealous in their
religion, they are now reputed most as-
cetic who can make the least profession
of their faith. And that these are the
last dayes, appears evidently, because
the security of mens eternall state hath

for ever blessed (as they should be) all sorts, but most who now live
 are become lovers of pleasures, more
 then lovers of GOD. And of those who
 pretend to love God, O God, what fan-
 tified hearts can but bleed, to behold how
 seldome they come to prayers: how irre-
 verently they hear GODS words: what
 strangers they are at the Lords table?
 what assiduous spectators they are at
 stage-plays: where (being Christians)
 they can sport themselves to hear the
 vassals of the devil scoffing religion, and
 blasphemously abusing phrases of holy
 Scripture on their stages, as familiarly
 as they use their Tobacco-pipes in their
 smoking-houses. So that he who would
 now-a-days seek in most Christians for
 the power, shall scarce almost finde the
 vertue shew of godlines. Never was there
 more sinning, never less remorse for sin:
 never was the sinner nearer to conversion
 yet was there so little preparation for
 his coming. And if the Bridegroom
 should now come, how many (who think
 themselves wise enough, and full of all

... could be found fault with
 gins, without one drop of the oyle of fa-
 ding faith in their lampst. For the
 greatest wisdom of most men in the
 world, consists in being wise, first to de-
 ceive others, and in the end to deceive
 themselves.

And if sometimes some good book
 hap into their hands, or some good ma-
 n come into their heads, which
 they are puffed up to consider the
 vanity of this life present, or how
 weak assurance they have of eternal
 life, if this were ended: and how they
 have some secret sins for which they
 must needs repent here, or be punished
 for them in hel hereafter. Such it is then
 forthwith whisper the hypocrite in the
 ear, that though it bee fit to thinke of
 these things, yet, it is not yet time, and
 that hee is yet young enough, (though
 hee cannot but know, that many millions
 as young as himself are already in hel,
 for want of timely repentance.) Presump-
 tion warranteth him in the other end
 that he may have time hereafter, as he

Dedication.

leisure to repent: and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increase his wealth and greatnesse. And hereupon (like Solomons sluggard) hee yeelds himself to a little more sleep, a little more slumber, a little more folding of the hands, to sleep in his former sins: at last, despaire (securities ugly hand-maid) comes in unlooked for, and shewes him his hour-glasse, dolefully telling him, that his time is past; and that nothing now remains, but to die, and be damned. Let not this seem strange to any, for too many have found it too true: and more, without more grace, are like to bee thus soothed to their end, and in end snared to their endlesse perdition.

In my desire therefore of the common salvation, but especially of your Highnes everlasting welfare, I have endeavoured to extract (out of the Chaos of endlesse controversies) the old practice of true pietie, which flourished before

The Epistle

these controversies were hatched: which
my poor labours (in a short while) came
now forth again the thirtie sixth time,
under the gracious protection of your
Highnesse favour; and by their enter-
tainment seem not to be altogether un-
welcome to the church of Christ. If so
bee pious hath in all ages been held the
truest honour, how much more honou-
rable is it, in so impious an age, to bee
the true patrone, and patterne of pietie?
Pietie made David, Salomon, Iehos-
aphat, Iezechias, Iosias, Zerubbabel
Constantine, Theodosius, Edward
the sixth, Q. Elizabeth, Prince Hen-
rie, and other religious princes, to bee so
honoured, that their names (since their
deaths) smell in the church of God like
a precious ointment, and their remem-
brance is sweet as hony in all moutbes,
and as musick at a banquet of wine,
when as the lips of others, who have
been godlesse and irreligious princes, do
rot and stinke in the memorie of Gods
people. And what honour is it for great
men to have great titles on earth, when
God

Dedicatorie.

God counts their names unworthie to be written in his book of life in heauen.

It is pietie that embalms a prince his good name, and makes his face to shine before men, and glorifies his soul among angels. For as Moses his face, by often talking with GOD, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the word, (which is God speaking unto us) we shall be changed from glorie to glorie, by the Spirit of the Lord, to the image of the Lord. And seeing this life is uncertain to al, (especially to princes) what argument is more fit; both for princes and people to studie, then that which teacheth sinfull man to deny himself, by mortifying his corruption, that he may enjoy Christ, the author of his salvation, to renounce these false and momentary pleasures of the world, that he may attain to the true and eternall ioyes of heauen, and to make them truly honourable before God in pietie, who are now only honourable before men in vanity. What charges forer we spend

The Epistle

to earthly vanities, for the most part
they either die before us, or we shortly
die after them: but what we spend like
Marie in the practice of piety, shall re-
maine our true memorall for ever. For
piety hath the promise of this life and
of that which shall never end. But with-
out piety there is no internall comfort to
bee found in conscience, nor externall
peace to be looked for in the world, nor
any eternall happinesse to bee hoped for
in heaven. How can piety but promise
to her self a zealous patron of your
Highnesse, being the sole son and heire
of so gracious and great a monarch: who
is not only the defender of the faith by
title, but also a defender of the faith in
truth: as the Christian world hath tak-
en notice by his learned confuting of
Bellarmine's overspreading heresies, and
his suppressing, in the blade, of Vorstius
and Arian blasphemies? And how easie
is it for your Highnesse to equall (if not
exceed) all that went before you in grace
and greatnesse, if you do but set your
heart to seeke, and to serve God, con-
sidering

Dedicatorie.

dering how religiously your Highnesse
hath been educated by godly and vertu-
ous governours and tutors: as also that
you live in such a time, wherein Gods
providence, and the Kings religious
care have placed over this Church (to
the unspeakable comfort thereof) ano-
ther venerable Iehoiada, that doth good
in our Israel, both towards God and to-
wards his house: of whom your Highnes
at all times, in all doubts, may learn the
sinceritie of religion for the salvation of
your inward soule; and the wisest counsel
for the direction of your outward state?
And to excite you the rather to the zeas-
tous practice of divine piety, often sup-
pose with your self, that your Highnesse
hears your religious father Iames, speak-
ing unto you, as sometimes holy David
spake to his Son Salomon: And thou
Charles my Son, know thou the God of
thy father, and serve him with a per-
fect heart, and with a willing minde; for
the Lord searcheth all hearts, and un-
derstandeth all the imaginations of the
thoughts: if thou seek him he will be
found.

The Epistle

found of thee; but if thou forsake him,
he will cast thee off for ever.

To help you the better to seek and
serve this God almighty, who must be
your chief protectour in life, and only
comfort in death: I here once againe
on my bended knees, offer my old mite
new stampd, into your Highnes hands,
daily for your Highnes offering up unto
the most High my humblest prayers,
that as you grow in age and stature, so
you may (like your Master Christ) in-
crease in wisdom and favour with God
and all good men. This suit will I never
cease. In all other matters I will ever
rest,

Your Highnesse humble servant,
during life to be commanded,

LEWES BAYLY.

TO

TO
THE DEVOUT
READER.

I Had not purposed to enlarge the last edition, save that the importunity of many devoutly disposed prevailed with mee, to adde some points, and to amplify others. To satisfie whose godly requests, I have done my best endeavour: and withall finished all that I intend in this argument. If thou shalt heereby reap any more profite, give God the more praise: and remember him in thy prayers, who hath vowed both his life, and his labours, to further thy salvation as his owne. Farewell in the Lord Iesus.

THE

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The

The Practice of Piety consists

1 In knowing

1 The essence of God, and that, in respect of

1 The divers manner of being therein, which are three persons

1 Father
2 Son
3 Holy Ghost

2 The attributes thereof which are either,

Nominal: or

Real.

Absolute

1 Sim-
plicity

2 Infi-
nity

1 Life,

2 vnder-
standing.

3 will.

4 Power

5 Maie.
tie.

2 Relative,

2 Thy own self in re-
spect of thy state of

1 Corruption
2 Renovation.

2 In glorifying God aright

1 By thy life, in de-
dicating thy self
devoutly to serve
him,

Ordinarily

1 Privately in thine
own person.

2 Pub-
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family eve-
ry day.

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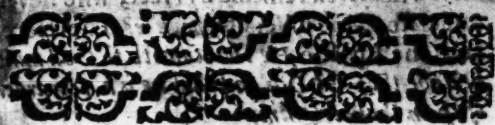
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2 Feasting.

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in dying

1 In the Lord.
2 For the Lord.

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VV Ho ever thou art that lookest into this *Book*, never undertake to read it, unlesse thou first *resolvest* to become from thy heart an unfeigned practitioner of *pietie*. Yet read it, and that speedily, lest before thou read it over, God (by some unexpected death) cut thee off, for thine inveterate impietie.

Unlesse that a man doth truly know God, hee neither can, nor will worship him aright: for how can a man love him, whom hee knoweth not? and who will worship him, whose help a man thinks hee needeth not? and how shall



A P L A I N E

D E S C R I P T I O N O F

the Essence and Attributes
of God, out of the holy
Scripture, so far forth as
every Christian must com-
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Although no creature
can define what God
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Thus:

*¶ G. O. D. is that one spiritual and infinite
lie perfect essence, whose being is of himselfe
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The diverse manner of being therein, are
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*¶ A person is a distinct subsistence of the whole
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There are three divine persons, the Father,
the Son, and the holy Ghost: these three
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three distinct subsistences; or three diverse
manner of beings of one, and the same sub-
stance, and divine essence. So that a person
in the Godhead is, an individual understand-
ing, and incommunicable subsistence, living
of it self, and not sustained by another.

In the unitie of the Godhead, there is a
plurality, which is not accidentall; (for God
is a most pure act, and admits no accidents)
nor essentiall: (for God is one essence only)
but personall.

The persons in this one essence are but
three. In this mystorie there is *aliquid & aliquid*
another and another: but not *aliquid & aliquid*,
another thing and another thing.

The divine essence in it self, is neither di-
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The practice of pietie.

vided nor distinguished. But the three persons in the divine essence are distinguished among themselves three manner of wayes.

1. By their *names*,
2. By thier *order*.
3. By their *actions*.

1. By their names thus.

THe first person is named the *Father*. first, in respect of his naturall Son Christ: secondly, in respect of the elect, his adopted sons; that is, those who being not his sons by nature, are made his sons by grace.

The second person is named the *Son*, because he is begotten of his Fathers substance or nature: and he is called the *word*. 1. Because the conception of a word, in mans minde is the nearest thing; that in some sort can shadow unto us the manner how he is eternallie begotten of his Fathers substance: and in this respect he is also called the *image of his Father*, *Prov. 8. 12*. Secondly, because that by him, the Father hath from the beginning declared his will for our salvation: hence called *Logos*, *quasi loquor* the person speaking with, or by the Father. Thirdly, because he is the chief argument of all the word of

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of God; or that word whereof G O D spake
when he promised the blessed seed to the Fa-
thers under the old Testament.

The third person is named the *holy Ghost*:
first because he is spirituall without a bodie:
secondly, because he is spired, and as it were
breathed from both the Father and the Son,
that is, proceedeth from them both. And he
is called *Ho'y*, both because he is holy in his
own nature, and also the immediate sanctifier
of all Gods elect people.

2. By their Order thus.

THe persons of the Godhead are either
the Father, or those which are of the
Father.

The Father is the first person in the glori-
ous Trinitie, having neither his being nor
beginning of any other, but of himself; beget-
ting his Son, and together with his Sonne,
sending forth the holy Ghost from everlast-
ing. The persons which are of the Father,
are those which in respect of their personal
existence, have the whole divine essence, e-
ternally communicated unto them from the
Father. And those are either from the Fa-
ther alone, as the Son, or from the Father
and the Son, as the holy Ghost.

The practise of pietie.

7

The Son is the second person of the glorious Trinitie, and the only begotten Son of his Father, not by grace but by nature, having his being of the Father alone, and the whole being of his Father, by an eternall, and incomprehensible generation: and with the Father sendeth forth the holy Ghost. In respect of his absolute essence, he is of himself, but in respect of his person, he is by an eternall generation of his Father. For the essence doth not beget an essence, but the person of the Father begetteth the person of the Son, and so hee is GOD of GOD, and hath from his Father the beginning of his person and order, but not of essence and time.

The holy Ghost is the third person of the blessed Trinitie, proceeding and sent forth equally from both the Father and the Son, by an eternall and incomprehensible spiration. For as the Son receiveth the whole divine essence by generation, so the holy Ghost receiveth it wholly by spiration.

This order berwixt the three persons appeares, in that the Father begetting, must be before the son begotten; and the Father and Son before the holy Ghost, proceeding from both.

This order serves to set forth untions two things; first, the manner how the Trinitie worketh in their externall actions, as the Father worketh of himself by the Son and

the holy Ghost, the Son from the Father by the holy Ghost, the holy Ghost, from the Father and the Son. Secondly, to distinguish the first and immediate beginning from which those externall and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and originall of the Trinitie, the beginning of all externall working, the name of God in relation, and the title of Creator in the Creed, are given in a speciall manner to the Father: our redemption to the Son: and our sanctification to the person of the holy Ghost, as the immediate agents of these actiones. And this is also the cause, why the Son as hee is Mediator, referreth all things to the Father not to the holy Ghost: and that the scripture so often saith, that we are reconciled to the Father.

This divine order or Oeconomy excepted, there is neither first nor last, neither superiority nor inferiority among the three persons, but for *nature* they are coessentiall, for *dignitie* coequall, for *time* coeternall.

The whole divine essence is in every one of the three persons, but it was incarnate only in the second person of the Word, and not in the person of the Father, or of the holy Ghost, for three reasons.

First, that God the Father might thereby let forth the greatnesse of his love

mankind

man kinde, in giving his first and only begotten Son to bee incarnated and to suffer death for mans salvation.

Secondly, that he who was in his Divinitie the Son of God, should bee in his Humanitie the Son of man: lest the name of Son should passe unto another, who by his eternall naturall Divinitie was not the Son.

Thirdly, because it was meetest, that that person who is the substantiall image of his eternall Father, should restore in us the spirituall image of God, which we had lost.

In the incarnation, the Godhead was not turned into the manhood, nor the manhood into the Godhead, but the Godhead as it is the second person, or Word, assumed unto the manhood, that is, the whole nature of man, body and soul; and all the naturall properties and infirmities thereof, sin excepted.

The second person took not upon him the person of man, but the nature of man, so that the humane nature hath no personall subsistence of it owne (for then there should bee two persons in Christ,) but it subsisteth in the Word, the second person. For as the soul and body make but one person of man, so the Godhead and Manhood make but one person of Christ.

The two natures of the Godhead and manhood, are so really united by a personall

union, that as they can never bee separated asunder, so are they not confounded, but remaine still distinguished by their severall and essential properties; which they had before they were united. As for example, the infinitenes of the Divine is not communicated to the humane nature, nor the finitenesse of the humane to the divine nature.

Yet by reason of this personall union, there is such a communion of the properties of both natures; that that which is proper to the one is sometimes attributed to the other nature. As that God *purchased the Church with his own blood: And that hee will indge the world by that Man whom hee hath appointed.* Hence also it is, that though the humanity of Christ bee a created, and therefore a finite and limited nature, and cannot bee every where present, by actuall position, or locall extension, according to his natural being; yet because it hath communicated unto it the personall subsistence of the Son of GOD, which is infinite; and without limitation, and is so united with GOD, that it is no where severed from God, the body of Christ, in respect of his personall being, may rightly be said to bee every where.

3. *The actions by which the three persons be distinguished.*

THe actions are of two sorts, either externall, respecting the creatures; and those are after a sort common to every one of the three persons; or internall, respecting the persons only amongst themselves; and are altogether incommunicable.

The externall and communicable actions of the three persons are these:

The creation of the world peculiarly belonging to God the Father: the redemption of the church to God the Son: and the sanctification of the elect, to God the holy Ghost. But because the Father created, and still governeth the world by the Son in the holy Ghost, therefore these externall actions are indifferently in scripture, oftentimes ascribed to each of the three persons, and therefore called communicable and divided actions.

The internall and incommunicable actions, or properties of the three persons are these:

1. To beget; and that belongeth only to the Father: who is, neither made, created, nor begotten of any.

2. To bee begotten: and that belongeth only to the Son: who is of the Father alone not made, nor created, but begotten.

3. To proceed from both: and that belongeth

eth only to the holy Ghost, who is of the Father and the Son, neither made, created nor begotten, but proceeding.

So that when wee say that the divine essence is in the Father unbegotten. in the Son begotten, and in the holy Ghost proceeding wee make not three essences, but only shew the divers manners of subsisting, by which the same most simple, eternall, and unbegotten essence subsisteth in each person: namely, that it is not in the Father by generation: that it is in the Son communicated from the Father, by generation: and in the holy Ghost communicated from both the Father, and the Son by proceeding.

These are incommunicable actions, and make, not an essentiall, accidentall, or rationall, but a reall distinction between the three persons. So that hee who is the Father in the Trinitie, is not the Son: Hee who is the Son in the Trinitie, is not the Father: Hee who is the holy Ghost in the Trinitie, is neither the Son, nor the Father, but the Spirit proceeding from both: though there is but one and the same essence, common to all three. As therefore wee beleeve that the Father is God, the Son is God, and the holy Ghost is God: so wee likewise beleeve that God is the Father, God is the Son, and God is the holy Ghost. But by reason of a reall distinction, the person of the one is

nor never can be the person of the other.

The three persons therefore of the Godhead do not differ from the Essence, but formally, but they differ really one from another, and so are distinguished by their hypostaticall properties. As the Father is God begetting God the Son: the Son is God begotten of GOD the Father: and the holy Ghost is God proceeding from both God the Father, and God the Son. Hence it is, that the scriptures use the name of God two manner of wayes; Either essentially, and then it signifieth the three persons conjointly: Or personally, and then by a Synecdoche it signifieth but one of the three persons in the Godhead. As the Father, *1 Timoth. 2. 5.* Or the Son, *Act 20. 28. 1 Timoth. 3. 16.* or the holy Ghost, *Act. 5. 4. 2 Cor 6. 16.*

And because the divine essence (common to all the three persons) is but one, wee call the same *Unitie*. But because there bee three distinct persons in this one indivisible essence wee call the same *Trinitie*. So that this *Unitie* in *Trinitie*, and *Trinitie* in *Unitie* is a holy mysterie: rather to bee religiously adored by faith, then curiously searched by reason, further then GOD hath revealed in his word.

*Thus far of the divers manner of
being in the divine essence: now
of the attributes thereof.*

ATtributes are certain descriptions of the divine Essence, delivered in the Scriptures, according to the weakness of our capacity, to help us the better to understand the nature of Gods Essence, and to discern it from all other essences.

The attributes of GOD are of two sorts, either nominall or reall.

The nominall attributes are of three sorts: first, those which signifie Gods Essence: Secondly, the persons in the Essence: thirdly, those which signifie his essentiall works.

Of the first sort is the name *Iehovah*, or rather *Iehueh*, which signifieth eternall, being of himself, in whom being without all beginning and end, all other beings both begin and end, Isa. 42. 8. Psal. 83. 18.

God tels *Moses*, *Exod. 6. 3.* that hee was not known to *Abraham*, *Isaac*, and *Iacob* by his name *Iehovah*, (Not but that they knew this to be the name of God: for they used it in all their prayers) but because they lived not to see God effecting indeed, that which hee promised them, in graciously delivering their seed out of *Egypt*, and in giving them the reall possession of *Canaan*s land; and so to be not only GOD almighty, by whom all things

The practice of pietie.

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things were made, but also performing indeed to the children, that which he promised in his word to the fathers, which this name IEHOVAH especially signifieth: and for this cause Moses calleth God first IAHOVAH, when the universal creation had his absolute being *Genes. 2. 4.* And this admirable name is graven on the Decalogues forehead which was pronounced upon the Israelites deliverance, to bee the rule of righteousness, after which they should serve their deliverer in the promised land.

This name is so full of divine mysteries, that the Jewes hold it a sin to pronounce it. But if it bee no sin to write it, why should it bee unlawfull to pronounce it?

This holy name of God teacheth us:

First, what God is in himself, namely an eternall being of himself.

Secondly, how hee is unto others, because that from him all other creatures have received their being.

Thirdly, that we may confidently believe his promises: for he is named *Jehovah*, not onely in respect of being, and causing all things to be, but especially, in respect of his gracious promises, which without fail he will fulfill in his appointed time, and so cause that to be which was not before. And so this name is a golden pledge unto us, that because he hath promised, hee will surely upon our

repentance forgive us all our sins at the time of death, receive our souls, and in the resurrection raise up our bodies in glory to life everlasting.

The second name denoting Gods Essence, is *Eheieh*, but once read, *Exod. 3. 14.* of the same root that *Iehovah*: and signifieth, *I am*, or *I will bee*: for when *Moses* asked God by what name hee should call him, God then named himself *Eheieh Ascher Eheieh*; *I am that I am*: or *I will bee that I will bee*: signifying, that hee is an eternall, unchangeable Being. For seeing every creature is temporarie and mutable, no creature can say, *Ero quia ero*, *I will be that I will bee*. This name in the new testament is given to our Lord Christ, when hee is called *Alpha* and *Omega*, *The beginning and the ending, which is, which was, and which is to come*. *The Almighty*, *Apoc. 1. 8.* For all time past and to come, is ay present before God. And to this name, Christ himselfe alludeth, *Iohn 8. 58.* *Before Abraham was, I AM.*

This name should teach us likewise to have alwayes present in our mindes our first creation, present corruption, and future glorification: and not content our selves with *I was good*, or *I will bee good*, but *to be good presently*, that when ever God sends for us, hee may finde us prepared for him.

The third name is *Iah*, which as it comes

of the same root, so is it the contract of *Iehovah*, and signifieth *Lord*, because hee is the beginning and being of beings. It is a name for the most part, ascribed unto GOD when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Iah*.

The fourth $\kappa\upsilon\varsigma$ Θ , *Lord*, used often in the new Testament: $\kappa\upsilon\varsigma$, or $\kappa\upsilon\varsigma\epsilon\omega$ signifieth, *I am*. Hence $\kappa\upsilon\varsigma$ Θ signifieth the first essence of a thing, or authority. When it is absolutely given to GOD, it answereth to the Hebrew name *Iehovah*, and so translated by the Seventie interpreters: for God is so a Lord, that he is of himself Lord of all. This name should alwayes put us in remembrance to obey his commandments, and to fear his judgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is $\delta\epsilon\iota\Theta$, *God*, 600 times used in the new Testament: and of prophane writers commonly. It is derived $\alpha\pi\omicron\tau\omicron\theta\epsilon\omicron\varsigma$, because hee runs through and compasseth all things: or $\alpha\pi\omicron\tau\omicron\alpha\iota\theta\alpha\iota\tau$, which signifieth to burne and kindle: for GOD is Light, and the authour both of heat, light, and life, in all creatures, either immediately of himself, or mediately by secondary causes. The name is used either

un-

unproperly, or properly: unproperly, when it is given either figuratively to Magistrates or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternall essence of God, being above all things, and through all things, giving life and light to all creatures, and preserving and governing them in their wonderfull frame and order. God seeth all in all places; Let us therefore every where take heed what we do in his sight.

Thus say the names which signifie G O D S essence.

The name which signifieth the persons in the essence, is chiefly one: *Elohim.*

Elohim signifieth the mighty Iudges: it is a name of the plurall number, to expresse the Trinitie of persons in Unitie of essence. And to this purpose the holy Ghost beginneth the holy Bible with this plurall name of God, joyned with a verbe of the singular number: as *Elohim Bara, Dii creavit*, the mighty Gods, or all the three persons in the Godhead created. The Iews also note in the verbe *Bara*, consisting of three letters, the mystery of the Trinitie. By *Beth Ben*, the Son, by *Resh Ruah*, the Spirit, by *Aleph Ab*, the Father, But this holy mystery is more clearly taught by *Moses, Gen. 3. 22.* And *Iehoyah Elohim* said; Behold the man is become as one of us. And *Gen. 19. 24.* *Iehouab* rained upon

upon Sodom and upon Gomorrah brimstone and fire from Ichovah out of heaven: that is. God the Son, from G O D the Father, who hath committed all iudgement unto the Son, Ioh. 5. 22. See Psalme 33. 6. Isa. 53. 9. 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore, because that in all weightie causes, when necessitie requireth an oath to decide the truth, we are only to swear by the name of God, which is the great and righteous iudge of heaven and earth.

This name *Eloah* is but seldome used, as Habbak. 3. 3. Iob. 4. 5. Iob 12. 4 and 25. and 36. 2. Psal. 18. 32. and 114. 7. Once it hath a Noun plurall ioyned to it, Iob 35. 10. None saith, where is *Eloah* Gofai, the Almighty my Maker? to note the mysterie of the eternall Trinitie. Many times also *Elohim*, the plural number is ioyned with a verbo plurall, to expresse more emphatically this mysterie, Gen. 35. 7. 2 Sam. 7. 23. Iosh. 24. 19. Ier. 10. 10. *Elohim* is also sometime tropically given to magistrates, because they are Gods vicegerents, as to Moses, Exo. 7. 1. Ichovah said unto Moses, I have made thee *Elohim* to Pharaoh, that is, I have appointed thee an ambassador to represent the person of the true three-one God, and to deliver his message and will unto Pharaoh. As oft therefore as wee read or hear this name *Elohim*, it should put us in minde to consider, that in one divine essence

sence there are three distinct persons, and that God is *Iehovah Elobim*.

Now follow the names which signifie Gods essentiall works, which are these five especially.

EL, which is as much as the strong GOD, and teacheth us, that God is not onely most strong, and fortitude it self, in his own essence; but also, that it is he that giveth all strength, and power to all other creatures. Therefore Christ is called *Esa*, *9. 6. El Gibbor, the strong most mighty God*. Let not Gods children fear the power of enemies, for *El* our God is more strong then they.

2. *Shaddai*, that is *Omnipotent*. By this name GOD usually stiled himself to the Patriarchs, *I am El Shaddai, the strong God Almighty*, because he is perfectly able to defend his servants from all evill, to blesse them with all spirituall and temporall Blessings, and to performe all his promises which hee hath made unto them for this life, and that which is to come. This name belongeth onely to the Godhead, and to no creature, no not to the humanitie of Christ. This may reach us with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. *Adonai*, my Lord. This name as the *Massoretes* note, is found 134 times in the old Testament, analogically it is given to creatures, but properly it belongeth to God alone. It is used *Malac*, 1. 6. in the plurall number, to note the mystery of the holy Trinitie. If I be *Adonim*, Lords, where is my fear? *Adoni* the singular: *Adonim* the plurall number. This name is given to Christ, *Dan*. 9. 17. *cause thy face to shine upon thy sanctuary that is desolate, for Adoni (the Lord Christ) his sake* The hearing of this holy name, may teach every one to obey Gods commandments, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God*.

4. Is *Helion*, that is, *most High*, *Psalm* 9. 2. *Psalm* 91. 9. and 92. 9. *Dan*. 4. 17, 24, 25. 34. *A. C.* 7. 48. This name *Gabriel* giveth unto GOD, telling the virgin *Mary*, that the childe which should be born of her, should be the Son of the *most High*, *Luke* 1. 32. This teacheth that God in his Essence and glorie exceedeth infinitely all creatures in heaven and earth. Secondly, that no man should be proud of any earthly honour or greatness. Thirdly, if we desire true dignity, to labour to have communion with GOD in grace and glorie.

5. *Abba*, a Syriack name, signifying Father, *Rom.* 8. 15. This is sometimes used essentially, as in the Lords prayer. Secondly, personally, as *Mat.* 11. 25. For God is Christs father, by nature and of Christians by adoption and grace. Christ is called the *everlasting Father*, *Isa.* 9. 6. because he regenerates us under the new Testament. God also is called the *Father of light*, *Iam.* 1. 17. because God dwelleth in inaccessible light, *1 Tim.* 6. 16. and is the author not only of the Suns light, but also of all the light both of naturall reason, and supernaturall grace, which lighteth every man that cometh into the world. This name teacheth us, that all the gifts which we receive from God, proceed from his meer fatherly love. Secondly, that wee should love him again, as dear children. Thirdly, that we may in all our needs and troubles be bold to call upon him as a father for his help & succour. Thus should wee not hear of the sacred names of God, but we should thereby be put in minde of his goodnesse unto us, and of our duties unto him; and then should we finde how comfortable a thing it is to do every thing in the name of God. A phrase usuall in every mans tongue, but the true comfort thereof, (through ignorance) known to few mens heart.

It is a great wisdom, and an unspeakable matter for the strengthening of a christians faith.

faith, to know how in the meditation of Christ, to invoke God by such a name, as whereby hee hath manifested himselfe to bee most willing, and best able to help and succour him in his present need or adversitie.

The ardent desire of knowing God, is the surest testimonie of our love to God, and of Gods favour to us. *Because hee hath set his love upon mee, therefore will I deliver him: I will set him on high, because hee hath known my name: hee shall call upon mee and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the name of God.

*Thus far of the nominall
attributes.*

The reall attributes are of two sorts: either absolute, or relative.

The absolute attributes are such, which cannot in any sort agree to any creature, but to God alone.

These are two, Simplenesse and Infiniteness.

Simplenessse, is that whereby God is void of all composition, division, multiplication, accidents or parts compounding, either sensible or intelligible: so that what ever hee is, hee is the same essentially.

It hinders not Gods simplenessse, that hee is three: because GOD is three, not by com-

composition of parts, but by coexistence of persons.

Infinitenesse is that, whereby all things in God are void of all measure, limitation and bounds, above and beneath, before and after.

From these two do necessarily flow three other absolute attributes.

1. Unmeasurableness, or ubiquitie, whereby hee is of infinite extension, filling heaven and earth; containing all places, and not contained of any space, place, or bounds, and being now where absent, is every where present.

There are foure degrees of Gods presence: the first is universall, by which GOD is repletively every where, inclusively now where.

Secondly, speciall, by which God is said to be in heaven, because that there his Power, Wisedome and Goodnesse, is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence poure forth his blessings and judgements.

Thirdly more speciall, by which GOD dwelleth in his saints.

Fourthly, most speciall, and altogether singular, by which *the whole fulnesse of the Godhead dwelleth in Christ bodily.*

2. Unchangeableness, whereby GOD is void of all change both in respect of his essence, and will.

3. Eternitie, whereby God is without beginning of dayes, or end of time: and without

all

all bounds of precession, or succession.

Thus far of the absolute attributes; now of the relative, or such which have reference to the creatures,

Those are five.

- 1. *Life.*
- 2. *Understanding.*
- 3. *Will.*
- 4. *Pow'r.*
- 5. *Majesty.*

THE Life of GOD is that by which, as by a most pure and perpetuall act, he not only liveth of himself, but is also that ever and overflowing fountain of life, from which all creatures derive their lives: so that in him they live, move, breathe, and have their being. And because only his life differs not from his essence, therefore God is said only to have immortality, 1. Tim. 6. 16

2. The Understanding, or knowledge of God, is that whereby (by one pure act) he most perfectly knoweth in himself all things that ever were, are, or shall be: yea, the thoughts and imaginations of mens hearts.

This knowledge of God is either generall by which GOD knoweth simply all things eternally, the good by himselfe, and the evill by the good opposite to it, imposing to things contingent the law of contingency, and to things necessary the law of necessity.

And

And thus knowing all things in and of himself, he is the cause of all the knowledge that is in all, both men and angels. Secondly, speciall, called the knowledge of approbation, by which hee particularly knoweth, and graciously acknowledgeth only his elect for his own. Understanding also contains the wisdom of God, by which he most wisely created all things of nothing, in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory.

3. The Will of GOD is that whereby of necessity he willeth himself, as the soveraigne good; and (by willing himself) willeth most freely all other good things, which are out of himself.

The will of GOD, though in it self it be but one, as in his essence, yet in respect of the diversity of objects and effects, it is called in the scriptures by divers names: as, 1. *Love* whereby is meant Gods eternall good will, whereby hee ordaineth his elect to be freely saved through Christ, and bestoweth on them all necessary graces for this life, and that to come, taking pleasure in their persons and service. 2. *Justice* is Gods constant will, whereby hee recompenseth men and angels according to their works, punishing the impious according to their deserts, called the justice of his wrath, and rewarding the faithfull

faithfull according to his promises, called the iustice of his grace. 3. *Mercy*, which is Gods meere good will, and ready affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts. 4. *Goodnesse*, whereby God willingly communiceth his good with his creatures: and because he communicates it freely, it is termed grace. 5. *Truth*, whereby God willeth constantly those things which hee willeth, effecting and performing all things which hee hath spoken in his appointed time. 6. *Patience*, whereby GOD willingly forbearth to punish the wicked so long as it may stand with his iustice, and untill their sins be ripened.

*Ad penam tardus Deus est, ad premia velox,
Sed pensare solet vi grauiore moram.*

7. *Holinesse*, whereby Gods nature is separated from all prophannesse, and abhorreth all filthinesse: and so being wholly pure in himselfe, delighteth in the inward and outward purity and chastitie of his servants, which hee infuseth into them. 8. *Anger*, whereby is meant Gods most certain and just will, in chastening the Elect, and in revenging and punishing the reprobate, for the injuries they offer to him and his chosen: and when GOD will punish with rigour and severity, then it is termed wrath temporall to the Elect, eternall to the reprobates.

4 The power of God is that whereby hee

can simply and freely do whatsoever he will; that is agreeable to his nature, and whereby (as hee hath made) so hee still ruleth heaven and earth, and all things therein. This almightie power of God is either absolute; by which hee can will, and do more then hee willeth or doth, *Matth. 3. 9; and 26. 53. Rom. 9. 18.* Or actual, by which God doth indeed whatsoever hee will, and hindereth whatsoever he will not have done, *Psal. 115. 3.*

5. Majestie is that, by which God of his own absolute and free authority reigneth and ruleth as Lord and King over all his creatures, visible and invisible: having both the right and proprietie in all things, as from whom, and for whom are all things: as also such a plenitude of power, that hee can pardon the offences of all whom hee will have spared, and subdue all his enemies, whom hee will have plagued and destroyed; without being bound to render to any creature a reason of his doing: but making his own most holy and just will, his only most perfect and eternal law.

From all these attributes ariseth one, which is Gods soveraign blessednesse or perfection.

Blessednesse is that perfect and unmeasurable possession of joy and glory, which God hath in himself for ever: and is the cause of all the blisse and perfection that every creature enjoyeth in his measure.

There

There are other attributes figuratively and improperly ascribed unto GOD in the holy Scriptures, as by an Anthropomorphosis, the members of a man, eyes, eares, nostrils, mouth, hands, feet, &c. or the senses and actions of man; as seeing, hearing, smelling, working, walking, striking, &c. By an Anthropopatheia, the affections and passions of a man; as gladnesse, grief, ioy, sorrow, love, hatred, or by an Analogie, as when hee is named a lion, a rock, a tower, a buckler, &c. whose signification every commentary will expresse.

Of all these attributes wee must hold these generall rules.

NO attribute can sufficiently expresse the essence of GOD, because it is infinite and ineffable.

1. Whatsoever therefore is spoken of God is not GOD, but serveth rather to help our weak understanding to conceive in our reason, and to utter in our speech the maiestie of his diuine nature, so far as he hath vouchsafed to reveal himself unto us in his word.

2. All the attributes of GOD belong to every of the three persons, as well as to the essence itself, with the limitation of a personall proprietie. As the mercy of the Father

Father, is mercy begetting; the mercy of the Son, is mercy begotten: the mercy of the holy Ghost, is mercy proceeding: and so of the rest.

3. The essentiall attributes of God differ not from his essence, Because they are so in the essence, that they are the verie essence it selfe. In God therefore there is nothing which is not either his essence or person.

4. The essentiall attributes of G O D differ not essentialie, nor realie, one from another (because whatsoever is in G O D is one most simple essence, and one admits no division) but only in our reason and understanding, which being not able to know earthly things, by one simple act, without the help of many distinct acts, must of necessity have the help of many distinct acts, to know the incomprehensible God. Therefore (to speak properly) there are not in God many attributes, but one only, which is nothing else but the divine essence it self, by what attribute soever you call it, but in respect of our reason, they are said to bee so many different attributes. For our understanding conceives by the name of mercy, a thing differing from that which is called justice. The essentiall attributes of God are not therefore really inseparable.

5. The essentiall attributes of GOD are not parts or qualities of the divine essence,

nor accidents in the essence, nor a subject: but the very whole and entire essence of GOD. So that every such attribute is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no quantities in GOD by which he may be said to be so much and so much: nor qualities by which hee may be said to be such and such: but whatsoever GOD is, hee is such and the same by his essence: By his essence he is wise, and therefore wisdom it self; by his essence hee is good, and therefore goodness it self; by his essence he is mercifull, and therefore mercie it self; by his essence hee is iust, and therefore iustice it self. In a word, GOD is great, without quantitie; good, true, and iust without qualitie; mercifull without passion; an act without motion; every where present without sight; without time the first and the last, the Lord of all creatures, from whom all receive themselves, and all the good they have; yet neither needeth nor receiveth hee any increase of goodnesse, or happinesse from any other. This is the plain description of God, so far as hee hath revealed himself to us in his word.

This doctrine (of all other) every true practitioner of pietie must competently know and necessarily beleeve, for foure speciall uses.

1. That we may discern our true and only God from all false gods and idols: for the de-

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scription of God is properly known only in his Church, in whom hee hath thus graciously manifested himself.

2. To possesse our hearts with a greater awe of his Majesty; whilest we admire him for his simplenesse and infinitenesse, adore him for his unmeasurablenesse, unchangeablenesse and eternity; seek wisdom from his understanding and knowledge; submit our selves to his blessed will and pleasure, love him for his love, mercy, goodnesse, and patience; trust to his word, because of his truth, feare him for his power, justice, and anger, reverence him for his holinesse, and praise him for his blessednesse, and to depend all our life on him, who is the only authour of our life, being, and all the good things we have.

3. To stir us up to imitate the divine Spirit in his holy attributes, and to bear (in some measure) the image of his wisdom, love, goodnesse, iustice, mercy, truth, patience, zeal, and anger against sin, that we may be wise, loving, iust, mercifull, true, patient, and zealous, as our God is.

4. Lastly, that we may in our prayers and meditations conceive aright of his divine Majesty, and not according to those gross and blasphemous imaginations, which naturally arise in mens brains, as when they conceive God to be like an old man sitting in a chair, and the blessed Trinitie to be like the

tripartite

an image of a tripartite idol which papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as to that eternall, infinite, almighty, holy, wise, iust, mercifull Spirit, and most perfect, indivisible essence of three severall persons, Father, Son, and holy Ghost, who being present in all places, ruleth heaven and earth, understandeth all mens hearts, knoweth all mens miseries, and is only able to bestow on us all graces which wee want, and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of GOD, makes many to make an idol of the true GOD, and is the only cause why so many do professe all other parts of GODS worship and religion, with so much irreverence and hypocrisie. Whereas if they did truely know GOD, they durst not but come to his holy service; and coming, serve him with fear and reverence: for so far doth a man fear GOD, as hee knoweth him, and then doth a man truely know God, when hee ioyneth practice to speculation: and that is,

First, when a man doth so acknowledge and celebrate GODS maiestie, as hee hath revealed himself in his word.

Secondly, when from the true and lively

sense of *GODS* attributes, there is bred in a mans heart a love, awe, and confidence in *GOD*: for saith *GOD* himself, *If I bee a Father, where is my honour? If I bee a Lord, where is my fear? O taste and see that the Lord is good,* saith *David*. Hee that hath not by experience tasted his goodnesse, knowes not how good hee is. Hee (saith *Iohn*) that saith hee knoweth *GOD*, and keepeth not his commandments, is a liar, and the truth is not in him. So far therefore as we imitate *GOD* in his goodnesse, love, iustice, mercie, patience, and other attributes, so far do wee know him.

Thirdly, when with inward groanes, and the serious desires of our hearts, wee long to attain to the perfect and plenarie knowledge of his maiestie in the life which is to come.

Lastly, this discovers how few there are who do truely know *GOD*: for no man knoweth *GOD*, but he that loveth him: and how can a man chuse but love him, being the soveraign good if hee knew him? seeing the nature of *GOD* is to enamour men with the love of his goodnesse: and whosoever loveth any thing more then *GOD*, is not worthie of *GOD*: and such is every one who settles the love and rest of his heart, upon any thing besides *GOD*. If therefore thou dost believe that *GOD* is Almighty, Why dost thou feare devils and enemies, and not confidently trust in

in GOD, and crave his help in all thy troubles and dangers? If thou beleevest that God is infinite, how darest thou provoke him to anger? If thou beleevest that GOD is simple; with what heart can thou dissemble and play the hypocrite? If thou beleevest that God is the soveraign good, why is not thy heart more settled upon him, then on all worldly good? If thou dost indeed beleeve that GOD is a just judge, how darest thou live so securely in sin without repentance? If thou dost truly beleeve that God is most wise, why dost not thou refer the events of crosses and disgraces unto him, who knoweth how to *turn all things to the best unto them that love him*? If thou art perswaded that GOD is true, why dost thou doubt of his promises? And if thou beleevest that God is beauty and perfection it self, why dost not thou make him alone the chief end of all thine affections and desires? for if thou lovest beauty, he is most fair: if thou desirest riches, he is most wealthy: if thou seekest wisdom, he is most wise.

Whatsoever excellency thou hast seen in any creature, it is nothing but a sparkle of that which is in infinite perfection in GOD: and when in heaven we shall have an immediate communion with GOD, we shall have them all perfectly in him communicated unto us. Briefly, in all goodnesse he is all in all

Love that one good God: and thou shalt love him in whom all the good of goodnesse consisteth. Hee that would therefore attain to the saving knowledge of GOD, must learn to know him by love. For *GOD is love*, and the *knowledge of the love of God passeth all knowledge*. For all knowledge, besides to know how to love GOD, and to serve him only, is nothing upon *Solomons credit*, but *vanitie of vanities, and vexation of spirit*.

Kindle therefore, O my Lady, nay rather, O my Lord *Charity*, the love of thyself in my soul, especially seeing it was thy good pleasure, that being reconciled by the blood of Christ, I should be brought, by the knowledge of thy grace, to the communion of thy glory wherein only consists my soveraigne good-happinesse for ever.

Thus by the light of his own word, we have seen the back parts of *Iehovah Elohim*, the eternall Trinitie: whom to worship, is true pietie: whom to beleeve, is saving faith and veritie: and unto whom from all creatures in heaven and earth, be all praise, dominion and glory for ever, Amen.

Thus far of the knowledge of God. Now of the knowledge of a mans self. And first of the state of his misery and corruption, with our renovation by Christ.

*Meditations of the miserie of a man;
not reconciled to God in Christ.*

O Wretched man, where shall I begin to describe thine endlesse miserie, who art condemned as soon as conceived, & aditdged to eternall death, before thou wast born to a temporall life? A beginning indeed I finde, but no end of thy miseries. For when *Adam* and *Eve*, being created after Gods own image and placed in paradise, that they and their posterity might live in a blessed state of life immortall, having dominion of all earthly creatures, and only restrained from the fruit of one tree, as a signe of their subiection to the almighty Creator? though God forbade them this one small thing under the penalty of eternall death; yet they beleevved the devils word before the word of God; making GOD (as much as in them lay) a lyar. And so being unthankfull for all the benefits which GOD bestowed on them, they became malecontented with their present state, as if God had dealt enviously or niggardly with them, and beleevved that the devil would make them partakers of far more glorious things, then ever GOD had bestowed upon them, and in their pride they fell into high treason against the most High, and disdainig to be GODS subiects, they affected blasphemously to bee gods themselves, equals unto God. Hence

till they repented (losing Gods image) they became like unto the devil: and so all their posterity, as a trayterous brood (whilest they remaine impenitent like thee,) are subiect in this life to all cursed miseries, and in the life to come, to the everlasting fire prepared for the devil and his angels.

Lay then aside for a while thy doring vanities, and take a view with me of thy dolefull miseries; which duely surveyed, I doubt not but that thou wilt conclude, that it is far better never to have Natures being, then not to be by grace a practitioner of religious pietie.

Consider therefore thy miserie,

1. In thy life.
2. In thy death.
3. After death.

In thy life.

1. The miseries accompany-
ing thy body.
2. The miseries which deform
thy soul.

In thy death, the miseries which shall oppresse thy body and soul.

After death, the miseries which overwhelm both body and soul together in hell.

And first let us take a view of those miseries which accompany thy body, according to the foure ages of thy life.

I. Infan-

1. Infancie.
 2. Youth.
 3. Manhood.
 4. Old age.
-

*Meditations of the miserie of
infancie.*

WHat wast thou being an infant, but
a brute, having the shape of a man.
Was not thy body conceived in the heat of
lust, the secret of shame, and stain of origi-
nal sin? And thus wast thou cast naked upon
the earth, all imbrewed in the bloud of filthi-
nesse, (filthie indeed, when the Son of God,
who disdained not to take on him mans na-
ture, and the infirmities thereof: yet thought
it unbecoming his Holinesse to be conceived
after the sinfull manner of mans conception)
so that thy mother was ashamed to let thee
know the manner thereof: what cause then
hast thou to boast of thy birth, which was a
cursed pain to thy mother, and to thy selfe
the entrance into a troublesome life? The
greatnesse of which miseries, because thou
couldst not utter in words, thou diddest ex-
presse (as well as thou couldst) in weep-
ing tears.

2. *Meditations of the miseries of Youth.*

WHat is Youth, but an untamed beast? all whose actions are rash and rude, not capable of good counsell when it is given; and ape-like, delighting in nothing but in toyes and babies? Therefore thou no sooner beganst to have a little strength and discretion, but forthwith thou wast kept under the rod and fear of parents and masters, as if thou hadst been born to live under the discipline of others, rather then at the disposition of thine own will. No tired horse was ever more willing to bee rid of his burthen, then thou wast to get out of the servile estate of this bondage. A state not worthie the description.

3. *Meditations of the miseries of Manhood.*

WHat is mans state, but a sea, wherein (as waves) one trouble ariseth in the neck of another: the latter worse then the former. No sooner didst thou enter into the affairs of this world, but thou wast in-wrapped about with a cloud of miseries. Thy flesh provokes thee to lust, the world allures thee to pleasures, and the devil tempts thee to

to all kinde of sins; feares of enemies affright thee, suits in law do vexe thee, wrongs of ill neighbours do oppresse thee, cares for wife and children do consume thee, and disquietnesse twixt open foes and false friends doth in a manner confound thee: Sin stings thee within, Satan layes snares before thee, conscience of sins past doggeth behinde thee.

Now adversitie on thy left hand frets thee, anon prosperitie on thy right hand flatters thee: over thy head Gods vengeance due to thy sin is ready to fall upon thee: and under thy feet hel mouth is ready to swallow thee up. And in this miserable estate, whither wilt thou go for rest and comfort? the house is full of cares, the field full of toyle the countrey of rudnesse, the city of factions; the court of envie; the church of sects, the sea of pirats; the land of robbers. Or in what state wilt thou live, seeing wealth is envied, and povertie contemned; wit is distracted, and simplicitie is derided, superstition is mocked, and religion is suspected, vice is advanced, and vertue is disgraced. Oh with what a body of sin art thou compassed about in a world of wickednesse? what are thy eyes, but windows to behold vanities? what are thine eares, but floud-gates to let in the streams of iniquitie? what are thy senses, but matches to give fire to thy lusts? what is thine heart but the anvil whereon Satan hath forged the ugly shape

of

of all lewd affections? Art thou nobly descended? thou must put thy self in perill of forraigne warres, to get the reputation of earthly honour, oft-times hazard thy life in a desperate combate, to avoyd the asperision of a coward.

Art thou born in mean estate? **L O R D!** what pains and drudgery must thou endure at home and abroad, to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath gotten something, how little certainty is there in that which is gotten? seeing thou seest by daily experience, that he who was rich yesterday, is to day a beggar: he that yesterday was in health, to day is sick: hee that yesterday was merry and laughed, hath cause to day to mourn and weep: he that yesterday was in favour, to day is in disgrace and he who yesterday was alive, to day is dead and thou knowest not how soon, nor in what manner thou shalt die thy self. And who can enumerate the losses, crosses griefs, disgraces sicknesses and calamities which are incident to sinfull man? To speak nothing of the death of friends and children, which oft-times seems to be unto us far more bitter then present death it self.

Medita-

*Meditations of the miseries
of old age.*

WHat is old age, but the receptacle of all maladies? for if thy lot bee to draw thy dayes to a long date, in cometh old bald-headed age stooping under dotage, with his wrinkled face, rotten teeth, and stinking breath: ready with choler, withered with drinesse, dimmed with blindnesse, absurded with deafnesse, overwhelmed with sicknesse, and bowed together with weaknesse, having no use of any sense but of the sense of pain: which so racketh every member of his body, that it never caseth him of grief, till he hath thrown him down to his grave.

Thus far of the miseries which accompany the body. Now of the miseries which accompany the soul chiefly in this life.

*Meditations of the miserie of
the soul in this life.*

THe misery of thy soul will more evidently appear, if thou wilt but consider,

1. The felicity thee hath lost.
2. The miserie which she hath pulled upon her self by sin.

1. The felicity lost, was first the fruition of the image of GOD, whereby the soul was like

like unto Godin knowledg, enabling her perfectly to understand the revealed wil of God.

Secondly, true holinesse, by which shee was free from all profane error.

Thirdly, righteousness, whereby she was able to encline all her naturall powers, and to frame uprightly all our actions proceeding from those powers. With the losse of this divine image, shee lost the love of GOD, and the blessed communion which shee had with his Majesty, wherein consisteth her life and happinesse. If the losse of earthly riches vex thee so much, how should not the losse of this divine treasure perplex thee much more?

2 The misery which shee pulled upon herself, consists in two things:

1. Sinfulness.

2. Cursednesse.

1. Sinfulness is an universall corruption both of her nature and actions: for her nature is infected with a pronenesse to every sin continually; the minde is stuffed with vanity, the understanding is darkned with ignorance, the will affecteth nothing but vile and vain things: All her actions are evill: yea, this deformity is so violent, that oftentimes in the regenerate soul, the appetite will not obey the government of reason, and the will wandreth after, and yeelds consent to sinfull motions. How great then is the violence of the appetite, and will in the reprobate

per God. e was e was and ding this and with e and vex this her
bare soul, which still remaines in her naturall corruption? Hence it is, that thy wretched soul is so deformed with sin, defiled with lust polluted with filthinesse, outraged with passions, overcarried with affections, pynning with envie, overcharged with gluttony, surquered with drunkenness, boyling with revenge, transported with rage, and the glorious image of GOD transformed to the ougly shape of the devil, so far as it once repented the Lord that ever he made man.

From the former flowes the other part of the souls miserie, called cursednesse, whereof there are two degrees.

- { 1. *In part.*
2. *In fulnesse thereof.*

1. Cursednesse in part. is that which is inflicted upon the soul in life and death, and is common to her with the body.

The cursednesse of the soul in life, is the wrath of God, which lieth upon such a creature, so far as that all things, not only calamities, but also very blessings and graces turn to ruine. Terrour of conscience drives him from God and his service, that hee dares not come to his presence and ordinances; but is given up to the slavery of Satan, and to his own lusts and vile affections.

This is the cursednesse of the soul in life; now follows the cursednesse of the soul and body in death.

*Meditations of the miserie of the
body and soul in death.*

AFter that the aged man hath conflicted with long sicknesse, and having endured the brunt of pain, should now expect some ease, in comes Death (Natures slaughterman, Gods curse, and hels purveyor) and looks the old man grim, and black in the face, and neither pitying his age, nor regarding his long endured dolours, will not be hired to forbear either for silver or gold: nay, he will not take to spare his life, *skin for skin*, and all that the old man hath: but batters all the principall parts of his body, and arrests him to appear before the terrible Iudge. And as thinking that the old man will not dispatch to go with him fast enough, Lord how many darts of calamities doth he shoot through him, stitches, aches, cramps, fevers, obstructions, rheums, flegmes, collick, stone, wind: &c.

O what a ghastly sight it is to see him then in his bed, when death hath given him his mortall wounds? what a cold sweat over-runs all his body? what a trembling possesseth all his members? the head shooteth, the face waxeth pale, the nose black, the nether jaw-bone hangeth down, the eye-strings break, the tongue faltreth, the breath shortneth, and smelleth earthly, the throat ratleth, and at every gasp the heart-strings are ready to break asunder.

Now

Now the miserable soul sensibly perceiveth her earthly body to begin to die: for as towards the dissolution of the universall frame of the great world, the Sun shall bee turned into darknesse, the Moon into bloud, and the Stars shall fall from heaven, the aire shall be full of storms, and flashing meteors, the earth shall tremble, and the sea shall roar, and mens hearts shall fail for fear, expecting the end of such sorrowfull beginnings: So towards the dissolution of man (which is the little world) his eyes which are as the Sun & Moon lose their light, and see nothing but b'oud-guiltinesse of sin: the rest of the senses as lesser Stars, do one after another fail and fall: his mind, reason, and memory, as heavenlie powers of his soul, are shaken with fearfull storms of despaire, and fierce flashings of hell fire; his earthly body begins to shake and tremble, and the humors like an over-flowing sea roar and rattle in his throat, still expecting the wofull ends of these dreadfull beginnings.

Whilest he is thus summoned to appear at the great Assises of Gods judgement, behold a quarter sessions and goals delivery is held within himself, where reason sits as Iudge, the devil puts in a bill of inditement as large as that book of Zachary, wherein is alledged all the evil deeds that ever thou hast committed, and all the good deeds that
ever

ever thou hast omitted, and all the curse and Iudgements that are due to every sin worl. Thine own conscience shall accuse thee, and that thy memory shall give bitter evidence, and death stands at the bar, ready as a cruell executioner, to dispatch thee. If thou shalt thus condemn thy self, how shalt thou escape the iust condemnation of God, who knows all thy misdeeds better then thy self? Fain wouldst thou put out of thy mind the remembrance of thy wicked deeds that trouble thee: but they grow flow faster into thy remembrance, and they will not be put away, but cry unto thee, *We have are thy works, and we will follow thee.* And whilst thy soul is thus within out of peace and order; thy children, wife, and friends trouble thee as fast to have thee put thy goods in order; some crying, some craving, some pitying, some chearing, all like flesh flies helping to make thy sorrows more sorrowfull.

Now the devils who are come from hell to fetch away thy soul, begin to appear to her, and wait as soon as shee comes forth to take her and carry her away. Stay shee would within, but that shee feesles the body begin by degrees to die, and ready like a ruinous house to fall upon her head. Fearfull shee is to come forth, because of those hel-hounds, which wait for her coming. Oh, shee that spent so many dayes and nights in vain and idle

curse idle pastimes, would now give the whole
world if shee had it, for one houres delay,
e, and that shee might have space to repent, and re-
e, and concile herself unto GOD. But it can not
l expe, because her body which joyned with her
t thus in the actions of sin, is altogether now unfit
e the to ioyne with her in the exercises of repen-
il thence: and repentance must bee of the whole
ould man.

ice of Now shee seeth that all her pleasures are
the gone, as if they had never beene: and that
t they but only torments remain, which never shall
e, *we* have end of being. Who can sufficiently ex-
And presse her remorse for her sins past, her an-
peace guish for her present misery, and her terrour
ends for her torments to come?

t thy In this extremity shee looketh every where
ving for help, and shee findeth her self every way
flesh helpelesse. Thus in her greatest misery (de-
e for- sirus to hear the least word of comfort) she
directs this or the like speech unto her eyes:
ell to O eyes, who in times past were so quick-sigh-
her, ted, can yee spy no comfort, nor any way how
take I might escape this dreadful danger? But
ould the eye-strings are broken, they can not see
egin the candle that burneth before him, nor dis-
nous cern whether it bee day or night.

ec is The soul (finding no comfort in the eyes)
nds, speakes to the eares: O eares, who were wont
that to recreate your selves with pleasant discour-
and ses, and musicks sweetest harmony, can you
idle hear

hear any news or tidings of the least comfort for mee? The ears are either so deaf, that they can not hear at all, or the sense of hearing is grown so weak, that it cannot endure to hear his dearest friends to speak. And why should these ears hear any tidings of ioy in death, who could never abide to hear the glad tidings of the Gospel in his life? the ear can minister no comfort.

Then shee intimates her grief unto the tongue: Oh tongue, who wast wont to brag it out with the bravest, where are now thy big and daring words? Now (in my greatest need) canst thou speak nothing in my defence: Canst thou neither daunt these enemies with threatning words, nor entreat them with fair speeches? Alas; the tongue two dayes ago lay speechlesse, it cannot in his greatest extremitie either call for a little drink, or desire a friend to take away with his finger the flegme that is ready to choke him.

Finding here no hope of help, she speaks unto the feet: Where are yee, O feet; which sometime were so nimble in running? can you carry mee no where out of this dangerous place? The feet are stone-dead already: if they be not stirred, they cannot stir.

Then shee directeth her speech unto her hands: O hands, who have been so often approved for manhood in peace and war, and where

wherewith I have so often defended my self,
and offended my foes, never had I more need
then now. Death looks me grim in the face,
and kils mee: hellish fiends wait about my bed
to devoure mee: help now, or I perish for
ever. Alas, the hands are so weak, and do so
tremble, that they cannot reach unto the
mouth a spoonfull of supping, to relieve
languishing nature.

The wretched soul seeing her self thus de-
solate, and altogether destitute of friends,
help, and comfort, and knowing that within
an houre shee must bee in everlasting pains;
retires her self to the heart (which of all
members is *primum vivens*, and *ultimum moriens*) from whence shee makes this dolefull
lamentation with her self.

O miserable caytiffe that I am! how do the
torrows of death compasse me? How do the
floods of Belial make me afraid: How have,
indeed, the snares both of the first and second
death overtaken me at once? O how sudden-
ly hath death stolln upon me with insensible
degrees? Like the Sun, which the eye per-
ceives not to move, though it be most swift
of motion. How doth death wreak on me his
spite, without pitie? The God of mercy hath
utterly forsaken mee: and the devill, who
knows no mercy, waits for to take me. How
often have I been warned of this dolefull day
by the faithfull preachers of Gods word, and

I made but a jest thereof? What profit have I now of all my pride, fine house, and brave apparrell? What is become of the sweet relish of all my delicious fare? All the worldly goods which I so carefully gathered, would I now give for a good conscience, which I so carelessly neglected. And what joy remains now, of all my former fleshly pleasures, wherein I placed my chief delight? Those foolish pleasures were but deceitfull dreams, and now they are past like vanishing shadows: but to think of those eternall paines which I must endure for those short pleasures, pains mee as hell, before I enter into hell. Yet justly I confesse, as I have deserved, I am served, that being made after Gods image, a reasonable soul, able to judge mine owne estate, and having mercy so often offered, and I intreated to receive it; I neglected Gods grace, and preferred the pleasures of sin, before the religious care of pleasing God: lewdly spending my short time, without considering what accounts I shall make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present paines. My ioyes were but momentany, and gone before I could scarce enjoy them: my miseries are eternall, and never shall know end. O that I had spent the houres that I consumed in carding, dicing, playing, and other vile exercises, in reading
the

the Scriptures, in hearing sermons, in receiving the communion, in weeping for my sins, in fasting, watching, praying, and in preparing my soul, that I might have now departed in the assured hope of everlasting salvation! O that I were now to begin my life again, how would I contemne the world and the vanities thereof! how religiously and purely would I leade my life, how would I frequent the Church, and sanctifie the Lords day! If Satan should offer me all the treasures, pleasures, and promotions of this world, hee should never entice mee to forget these terrors of this last dreadful houre. But O corrupt carcasse, and stinking carrion! How hath the devill deluded us! and how have wee served and deceived each other; and pulled swift damnation upon us both? Now is my case more miserable then the beast that perissheth in a ditch: for I must go to answer before the iudgement seat of the righteous Iudge of heaven and earth; where I shall have none to speak for mee: and those wicked fiends, who are privie to all my evill deeds will accuse mee, and I cannot excuse myself. Mine own heart already condemnes mee, I must needs therefore bee damned before his iudgement seat, and from thence bee carried by these infernall fiends into that horrible prison of endlesse torments, and utter darkness, where I shall never more see light, *that*
first

first most excellent thing that GOD made
 I who gloried heretofore in being a libertine
 am now inclosed in the very claws of Satan
 as the trembling partridges within the grip-
 ping talons of the ravenous falcon. Where
 shall I lodge to night? and who shall bee my
 companions? O horriour to think! Oh grie-
 to consider! Oh *cursed bee the day wherein*
was born, and let not the day wherein my mo-
 ther bare mee, bee blessed. Cursed be the man
 that shewed unto my Father, saying, *A childe*
born unto thee, and comforted him. Cursed bee
 that man, because hee slew mee not. Oh that my
 mother might have been my grave, or her womb
 a perpetuall conception! How is it that I came
 forth of the womb to endure these hellish sor-
 rows! and that my dayes should thus end with
 eternall shame!

Cursed bee the day that I was first united to
 so lewde a body: O that I had but so much fa-
 vour, as that I might never see thee more.
 Our parting is bitter and dolefull, but our
 meeting again, to receive at that dreadful day
 the fulnesse of our deserved vengeance, will
 bee farre more terrible and intolerable. But
 what mean I thus (by too late lamentation
 to seek to prolong time? my last hour is come.
 I hear the heart strings break: this filthy
 house of clay falls on mine head: here is nei-
 ther hope, help, nor place of any longer abid-
 ing. And must I needs be gone? Thou filthy
 carkasse

carkasse, O filthy carkasse, with fare-ill fare-
well, I leave thee: And so all-trembling, thee
cometh forth, and forth-with is seized upon
by infernall fiends, who carry her with a vio-
lence *torrenti simili*, to the bottomlesse lake
that burneth with fire and brimstone: where
she is kept as a prisoner in torments, till the
generall judgement of the great day.

The loathsome carkasse is afterwards laid
in the grave. In which action for the most
part the dead bury the dead: that is, they who
are dead in sin, bury them who are dead for
sin. And thus the godlesse and unregenera-
ted worldling, who made earth his paradise,
his belly his god, his lust his law: and in his
life he sowed vanitie, so he is now dead, and
reapeth misery. In his prosperity he negle-
cted to serve God, in his adversity God refus-
eth to save him: and the devil whom he long
served, now at length payes him his wages.
Detestable was his life, damnable his death:
the devil hath his soul, the grave hath his
carkasse: in which pit of corruption, den of
death, and dungeon of sorrow, let us leave
this miserable caytiffe, rotting with his mouth
full of earth, his belly full of worms, and his
carkasse full of stench; expecting a fearfull re-
urrection, when it shall be reunited with the
soul, that as they sinned together, so they
may be eternally tormented together.

Thus far of the miseries of the soul and bo-

dy in death which is but cursednesse in part: now follows the fulnesse of cursednesse: which is the misery of the soul and body after death

*Meditations of the miserie of a man
after death, which is the fulnesse
of cursednesse:*

THe fulnesse of cursednesse (when it falls upon a creature not able to bear the brunt thereof) presseth him down to the bottomlesse deep of the endlesse wrath of almighty God, which is called the damnation of hell. This fulnesse of cursednesse is either particular or generall.

Particular is that which in a lesse measure of fulnesse lighteth upon the soul immediately as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight and presence of God. (For when she ceaseth to see with the organ of fleshly eyes, she seeth after a spirituall manner, like Stephen, who saw the glory of God, and testifying standing at his right hand: or as a man, who being blind born, and miraculously restored to his sight, should see the Sun, which he never saw before.) And thereby the testimony of her own conscience, Christ the righteous judge, who knoweth all things, maketh her

by his *omni present* power to understand the doom and judgement that is due unto her sins, and what must be her eternall state. And in this manner standing in the sight of heaven, not fit for her uncleannesse to come into heaven; shee is said to stand before the throne of God. And so forthwith she is carried by the evil angels, who came to fetch her with violence into hell, where she is kept as in a prison, in everlasting pains and chains under darknesse unto the iudgement of the great day: but not in that extremity of torments, which shee shall finally receive at the last day.

The generall fulnesse of cursednesse is in a greater measure of fulnesse, which shall be inflicted upon both thy soul and body, when by the mighty power of Christ (the supreme iudge of heaven and earth) the one shall be brought out of hell, and the other out of the grave as prisoners, to receive their dreadfull doom, according to their evil deeds. How shall the reprobate, by the roaring of the sea, the quaking of the earth, the trembling of the powers of heaven, and terrours of heavenly signes, be driven at the worlds end, to their wits end! Oh! what a wofull salutation will there bee betwixt the damned soul and the body, at their re-uniting at that terrible day!

O sink of sin! O lump of filthinesse! (will

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the soul say unto her body) how am I compelled to re-enter into thee? not as into an habitation to rest, but as a prison to be tormented together. How dost thou appear in my sight like *Iephtha's* daughter, to my greater torment? Would GOD thou hadst perpetually rotted in the grave, that I might never have seen thee again. How shall wee be comforted together, to hear before God, angels and men lay open all those secret sins which wee committed together? Have I lost heaven for the love of such a stinking carrion? Art thou the flesh, for whose pleasures I have yeelded to commit so many fornications? O filthy belly! how became I such a fool, as to make thee my god? How mad was I for momentany joyes to incur these torments of eternall pains? *Yee rocks and mountains, who skip yee so like rams?* Psal. 114. 4. and wilt not fall upon mee, to hide mee from the face of him that comes to sit on yonder throne. *For the great day of his wrath is come, and who shall be able to stand?* Apoc. 6. 16, 17. *Why tremblest thou thus, O earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst Korah, that I be seen no more?*

O damned furies! I would yee might without delay tear mee in pieces, on condition that you would tear mee unto nothing. But whilst thou art thus in vain bewailing, the
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misery, the angels hale thee violently away from the brink of thy grave, to some place near the tribunal seat of Christ, where being as a cursed goat separated to stand beneath on earth, as on the left hand of the Iudge, Christ shall rip up all the benefits he bestowed on thee, and the torments hee suffered for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy lawes.

Within thee thine own conscience (more than a thousand witnesses) shall accuse thee: the devils who tempted thee to all thy lewdnesse, shall on the one side testifie with thy conscience against thee: and on the other side shall stand the holy Saints and Angels approving Christs iustice, and detesting so filthy a creature. Behinde thee an hideous royle of innumerable fellow-damned reprobates tarrying for thy company. Before thee all the world burning in flaming fire. Above thee an irefull Iudge of deserved vengeance, ready to pronounce his sentence upon thee, beneath thee, the fiery and sulphureous mouth of the bottomelesse pit, gaping to receive thee. In this wofull estate, to hide thy self will be impossible, (for on that condition thou wouldest with that the greatest rock might fall upon thee:) to appear will be intolerable, and yet thou must stand forth, to

receive with other reprobates this thy sentence, *Depart from mee yee cursed into everlasting fire, prepared for the devil and his angels.*

Depart from mee] There is a separation from all ioy and happinesse.

Yee cursed] There is a black and direfull excommunication.

Into fire] There is the cruelty of pain.

Everlasting] There is the perpetuities of punishment.

Prepared for the devil and his angels] Here are thy infernall tormenting, and tormented companions.

O terrible sentence ! from which the condemned can not escape : which beeing pronounced, can not possibly bee withstood : against which a man can not except, and from which a man can no where appeal. So that to the damned nothing remains but hellish torments, which know neither the ease of pain, nor end of time.

From this iudgement fear thou must bee thrust by angels (together with all the damned devils and reprobates) into the bottomlesse lake of utter darknesse, that perpetually burnes with fire and brimstone. Whereunto as thou shalt be thrust, there shall bee such weeping, woes, and wailing, that the crye of the company of *Core, Dathan and Abiram* when the earth swallowed them up, was nothing

thing comparable to this howling: nay, it will seem unto thee a hell, before thou goest into hell, but to hear it.

Into which bottomlesse lake, after that thou art once plunged, thou shalt ever bee falling down, and never meet a bottome: and in it thou shalt ever lament, and none shall pity thee: thou shalt alwayes weep for paine of the fire, and yet gnash thy teeth for the extremity of cold: thou shalt weep to think, that thy miseries are past remedie: thou shalt weep to think, that to repent is to no purpose: thou shalt weep to think, how for the shadow of short pleasures, thou hast incurred these sorrows of eternall pains: thou shalt weep to see, how that weeping it self can nothing prevail; yea, in weeping, thou shalt weep more feare, then there is water in the sea; for the water of the sea is finite, but the weeping of a reprobate shall bee infinite.

There thy lascivious eyes shall be afflicted with sights of ghastly spirits: thy curious ears shall bee affrighted with hideous noise of howling devils, and the gnashing teeth of damned reprobates: thy dainty nose shall be cloyed with noysome stench of sulphur: thy delicate taste shall bee pained with intolerable hunger: thy drunken throat shall be parched with unquenchable thirst: thy minde shall be tormented to think how for the love

of abortive pleasures, which perished ere they budded, thou so foolishly lost heavens joyes, and incurredst hellish pains, which last beyond eternitie. Thy conscience shall ever sting thee like an adder, when thou thinkest how often Christ by his preachers offered thee remission of sins, and the kingdom of heaven freely unto thee, if thou wouldest but beleve and repent: and how easily thou mightest have obtained mercy in those dayes; how near thou wast many times to have repented, and yet didst suffer the devil and the world to keep thee still in impenitency; and how the day of mercy is now past and will never dawn again.

How shall thy understanding be racked to consider, how for momentany riches thou hast lost eternall treasure. and changed heavens felicity for hels misery! where every part of thy body without intermission of pain shall be continually tormented alike.

In these hellish torments thou shalt be forever deprived of the beatificall sight of GOD wherein consists the soveraigne good and life of the soul. Thou shalt never see light, nor the least sight of joy, but lie in a perpetuall prison of utter darknesse, where shall bee no order, but horror: no voice, but of blasphemers and howlers: no noise, but of tortures and tortured: no societie, but of the devil and his angels, who being tormented themselves, shall

shall have no other ease but to wreak their fury in tormenting thee: where shall be punishment without pity: misery without mercy: sorrow without succour: crying without comfort: mischief without measure: torment without ease: *where the worme dyeth not, and the fire is not quenched:* where the wrath of God shall seize on thy soul and body, as the flame of fire doth on the lump of pitch or brimstone. In which flame thou shalt ever be burning, and never consumed: ever dying, and never dead: ever roaring in the pangs of death and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years as there are grasse on the earth, or sands on the sea-shore, thou art no nearer to have an end of thy torments, then thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned soul could but conceive a hope, that those her torments should have an end, this would be some comfort, to think that at length an end will come. But as oft as the minde thinketh of this word *never*, it is another hell in the midst of hell.

This thought shalt force the damned to cry *hou, oual*, as much as if they should say *ouu as, ouu as*, O Lord, *not ever, not ever* torment us thus.

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thus. But their consciences shall answer them as an *Echo*, *et, et, ever, ever*. Hence shall arise this dolefull *ivai*, wo and alas for evermore.

This is that second death, the generall perfect fulnesse of all cursednesse and miserie which every damned reprobate must suffer so long as *G O D*, and his Saints shall enjoy blisse and felicity in heaven for evermore.

Thus far of the misery of man in his estate of corruption, unlesse that he be renewed by grace in Christ.

Now follows the knowledge of mans self, in respect of his state of regeneration by *CHRIST*.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see how happy a godly man is in his state of renovation, being reconciled to *G O D*, in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, and become a new creature, is blessed in a three-fold respect: First, in his life: secondly, in his death: thirdly after death.

1. His blessednesse during this life, is but in part, and that consists in seven things.

First Because hee is conceived of the Spirit

in the wombe of his mother the Church: and is born, *not of bloud, nor of the will of the flesh, nor of the will of man, but of God*, who in Christ is his Father: So that the Image of God his Father is renewed in him every day more and more.

Secondly he hath for the merits of Christs sufferings, all his sins originall and actuall, with the guilt and punishment belonging to them, freely and fully forgiven unto him; and all the righteousness of Christ as freely and fully imputed unto him: and so G O D is reconciled unto him, & approveth him as righteous in his sight and account.

Thirdly hee is freed from Satans bondage, and is made a brother of CHRIST, a fellow heire of his heavenly kingdome: and a spirituall King and Priest, to offer up spirituall sacrifices to God by Iesus Christ.

Fourthly God spareth him as a man spareth his own son that serveth him: And this sparing consists, 1. In not taking notice of every fault, but bearing with his infirmities. *Exodus 34. 6, 7.* A loving father will not cast his childe out of doores in his sicknesse.

2. In not making his punishment when he is chastened, as great as his deserts, *Psalme 103. 10.*

3. In chastening him moderately, when hee seeth that he will not by any other means bee reclaimed, *2 Sam. 7. 14. 15. 1 Cor. 11. 2.*

4 In

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4. In graciously accepting his endeavours notwithstanding the imperfection of his obedience; and so preferring the willingnesse of his minde before the worthinesse of his work
2. Cor. 8. 12.

5. In turning the curses which he deserved to crosses, and fatherly corrections; yea, all things, all calamities of this life, death it self, yea, his very sins unto his good.

Fifthly God gives him his holy Spirit, which

1. Sanctifieth him by degrees throughout: so that he doth more and more die to sin, and live to righteousness,

2. Assures him of his adoption, and that he is by grace the childe of God.

3. Encourageth him to come with boldnesse and confidence into the presence of GOD.

4. Moveth him without fear, to say unto him, *Abba Father.*

5. Poureth into his heart the gift of sanctified prayer.

6. Perswadeth him, that both he and his prayers are accepted and heard of GOD for Christ his Mediatours sake.

7. Fills him with
 { 1. Peace of conscience.
 { 2. Ioy in the holy Ghost, in communion whereof all earthly joyes seem vile and vain unto him.

Sixthly. Hee hath a recovery of his sovereignty over the creatures, which hee lost by

by *Adams* fall: and from thence free liberty of using all things which God hath not restrained, so that hee may use them with good conscience. For to all things in heaven and earth he hath a sure title in this life; and he shall have the plenarie and peaceable possession of them in the life to come. Hence it is that all reprobats are but usurpers of all that they possesse, and have no place of their owne but hell.

Seventhly: He hath the assurance of Gods fatherly care and protection, day and night over him. Which care consisteth in three things:

1. In providing all things necessary for his soul and body, concerning this life, and that which is to come: so that he shall be sure ever, either to have enough, or patience to be content with that he hath.

2. In that GOD gives his holy angels as ministers, a charge to attend upon him alwayes for his good: yea, in danger, to pitch *their tents about him* for his safety, where ever he be. Yea, GODS protection shall defend him as a cloud by day, and as a pillar of fire by night: and his providence shall hedge him from the power of the devill.

3 In that the eyes of the Lord are upon him, and his ears continually open, to see his state, and to hear his complaint; and in his good time to delyver him out of all his troubles.

Thus

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Thus

Thus far of the blessed estate of the godly and regenerated man in this life. Now of his blessed estate in death.

2. Meditations of the blessed estate of a regenerate man in his death.

WHEN GOD sends death as his messenger, for the regenerated man, hee meetshim half the way to heaven; for his conversation and affection is there before him. Death is neither strange nor fearfull unto him. Nor strange, because he died daily: not fearfull, because whilest hee lived, hee was dead, and his life was hid with Christ in GOD. To die unto him therefore, is nothing else in effect, but to rest from his labour in this world, to goe home to his Fathers house unto the city of the living God, the heavenly Ierusalem, to an innumerable company of angels, to the generall assembly and church of the first born, to GOD the Iudge of all, and to the spirits of iust men made perfect, and to Iesus the mediatur of the new Testamene. While his body is sick, his minde is sound: for GOD maketh all his bed in his sicknesse, and strengtheneth him with faith and patience upon his bed of sorrow. And when hee begins to enter into the way of all the world, hee giveth
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(like *Iacob, Moses and Iosua*) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His blessed soule breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outward man decayes, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faileth, the sighs of his heart speak lowder unto God: when the sight of the eyes faileth, the holy Ghost illuminates him inwardly with abundance of spirituall light. His soul feareth not, but is bold to go out of the body, and to dwell with her Lord. Hee sigheth out with *Paul*, *Cupio dissolvi, I desire to be dissolved, and to be with Christ.* And with *David*, *As the Hart panteth after the water brooks, so panteth my soul after thee, O God: My soul thirsteth for GOD, for the living GOD: when shall I come and appear before God? He prayeth with the saints, How long, O LORD, which art holy and true? Come Lord Iesus, come quickly.* And when the appointed time of his dissolution is come, knowing that hee goeth to his Father and redeemer in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sins, in the blood of the Lamb: he sings with blessed old *Simeon* his *Nunc dimittis, LORD, now lettest thou thy servant depart in peace, &c.* and surrenders up his soule as it were

were with his own hands, into the hands of his heavenly Father, saying with *David*, *Into thy hands, O Father, I comend my soul: for thou hast redeemed mee, O Lord, thou God of truth.* And saying with *Steven*, *Lord Iesus receive my spirit.* Hee no sooner yeelds up his sacred ghost, but immediatly the holy Angels who attended upon him from his birth, unto his death, carry and accompany his soul into heaven, as they did the soul of *Lazarus* into *Abrahams bosome*, which is the kingdome of heaven, whither only good angels, and good works do accompany the soul: the one to deliver their charge, the other to receive their reward.

The body in convenient time, as the sanctified temple of the holy Ghost, the members of Christ nourished by his body, the price of the blood of the Son of God, is by his fellow-brethren reverently laid to sleepe in his grave, as in the bed of Christ, in an assured hope to awake in the resurrection of the *Iust*, at the last day to bee partaker with the soul of life and glory everlasting. And in this respect not only the souls, but the very bodies of the faithfull also are termed blessed.

Thus far the blessednesse of the soul and body of the regenerated man in death. Now let us see the blessednesse of his soul and body after death.

3. *Meditations of the blessed
estate of the regenerated man
after death.*

THis state hath three degrees:

1. From the day of death to the resurrection.

2. From the resurrection to the pronouncing of the sentence.

3. After the sentence, which lasts eternally.

As soon as ever the regenerated man hath yeelded up his soul unto Christ, the holy angels take her into their custody, and immediately carry her into heaven: and there present her before Christ, where shee is crowned with a crown of righteousness and glory: not which shee hath deserved by her good works, but which God hath promised of his free goodnesse to all those who of love have in this life unfeinedly served him, and sought his glory.

Oh what a joy will it be to thy soul which was wont to see but misery and sinners, now to behold the face of the God of glory? yea, to see Christ welcoming thee, as soon as thou art presented before him by the holy angels, with an *Ecce bone serve!* Well done, and welcome good and faithfull servant, &c. enter into thy masters joy. And what joy will this be, to behold thousand thousands of Cherubins,

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rubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers: All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professours: and all the souls of thy friends, parents, husbands, wives, children, and the rest of Gods saints, who departed before thee in the true faith of Christ, standing before Gods throne in blisse and glory! If the Queen of *Sheba*, beholding the glory and attendance given to *Solomon*, as it were ravished therewith, brake out and said, *Happie are thy men happy are these thy servants which stand ever before thee, and hear thy wisdom:* How shall thy soul bee ravished to see her self by grace admitted to stand with this glorious company to behold the blessed face of Christ and to hear all the treasures of his divine wisdom! How shalt thou rejoyce to see so many thousand thousands wel-coming thee into their heavenly societie! for as they all reioyced at thy conversion, so will they now be much more joyfull to behold thy coronation, and to see thee receive thy crown, which was laid up for thee against thy coming: for there the crown of martyrdom shall bee put on the head of a martyr, who for Christs Gospel sake indured torments: the crown of virginity on the head of a virgin which subdued concupiscence: the crown of pietie and chastitie on the head of them, who sincerely professed Christ, and
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kept their wedlock bed undefiled: the crown of good works on the good almesgivers head who liberally relieved the poor: the crown of incorruptible glory on the head of those Pastors who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holinesse of life.

Who can sufficiently expresse the reioycing of this heavenly company, to see thee thus crowned with glory, arrayed with the shining robe of righteousness; and to behold the palm of victory put into thy hand? Oh what gratulation will there be, that thou hast escaped all the miseries of the world, the snares of the devil, the pains of hell, and obtained with them thy eternall rest and happinesse? for there every one ioyeth as much in anothers happinesse, as in his own, because hee shall see him as much loved of God as himself. Yea, they have as many distinct ioyes as they have companions of their ioy. And in this ioyfull and blessed state, the soul resteth with Christ in heaven till the resurrection, when as the number of her fellow-servants and brethren bee fulfilled, which the Lord termeth but a little season.

The second degree of mans blessednesse after death, is from the resurrection to the pronouncing of the final sentence. For at the last day,

1. The elementary heavens, earth, and all things

blindnesse, lamenesse, crookednesse) shall then be done away. *Jacob* shall not halt, nor *Isaac* bee blind, nor *Leah* blear-eyed, nor *Mephibosheth* bee lame: for if *David* would not have the blind and lame to come into his house; much lesse will *Christ* have blindnesse and lamenesse to dwel in his heavenly habitation. *Christ* made all the blinde to see, the dumb to speak, the deaf to hear, the lame to walk, &c. that came to him to seek; his grace on earth; much more will he heal all their imperfections, whom hee will admit to his glory in heaven. Among those tribes there is not one feeble; *but the lame man shall leap as an hart, and the dumb mans tongue shall sing.* And it is very probable, that seeing God created our first parents not infants or old men, but of a perfect age, or stature; the ἀνθρώποις, or new creation from death, shall every way be more perfect then the πλάσις or first frame of man, from which he fell into the state of the dead. Neither is it like, that infancy being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the elect being thus raised, shall have foure most excellent and supernaturall qualities.

1. They shall be raised in power, whereby they shall for ever bee freed from all wants and weaknesse, and inabled to conquire, without

out the use of meat, drink, sleep, and other former helps.

2. In incorruption, whereby they shall never bee subject to any manner of imperfections, blemish, sicknesse, or death.

3. In glory, whereby their bodies shall shine as bright as the Sun in the firmament, & which being made transparent, their souls shall shine through, far more glorious than their bodies. Three glimpses of which glory were seen, First in *Moses* face: secondly, in the *transfiguration*: thirdly, in *Stevens* countenance. Three instances and assurances of the glorification of our bodies at that glorious day. Then shall *David* lay aside his shepherds weed, and put on the robe of the king: son *Iesus*, not *Ionathans*. Then every true *Mordecai* (who mourned under the sackcloth of this corrupt flesh) shall be arraid with the kings royall apparel: & have the crown royal set upon his head, that all the world may see, how it shall bee done to him whom the king of Kings delighteth to honour. If now the rising of one Sun makes the morning so glorious, how glorious shall that day bee, when innumerable millions of millions of bodies of Saints and Angels shall appear more glorious then the brightnesse of the Sun: the body of Christ in glory surpassing all.

4. In agility, whereby our bodies shall be able to ascend, and to meet the Lord at his glorious coming

coming in the aire, as Eagles flying unto their blessed carcasſe. To this agility of the Saints glorious bodies the Prophet alludes, ſaying, *They ſhall renew their ſtrength: They ſhall mount up with wings as Eagles; they ſhall run and not bee wearie: they ſhall walk, and not faint.* And to this ſtate may that ſaying of wiſdome be referred: *In the time of their viſion they ſhall ſhine, and run to and fro as ſparks among the ſtubble.*

And in reſpect of thoſe foure qualities, Paul calleth the raiſed bodies of the elect ſpiritually: for they ſhall bee ſpiritually in qualities, but the ſame ſtill in ſubſtance.

And howſoever ſin and corruption make a man in this ſtate of mortality lower then angels; yet ſurely when God ſhall thus crown him with glory and honour, I can not ſee how man ſhall bee any thing inferiour to angels. For are they ſpirits? So is man alſo, in reſpect of his ſoul: yea, more then this, they ſhall have alſo a ſpiritually body, *faſhioned like unto the glorious body of the Lord Jeſus Chriſt*; in whom mans nature is exalted by a perſonall union, into the glory of th: God head, and individuall ſocietic of the bleſſed Trinity: an honour which he never vouchſafed Angels. And in this reſpect man hath a prerogative above them: nay, they are but ſpirits appointed to bee miniſters unto the elect: and as many of them, who at the firſt

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disdained this office, and would not keep their first standing, were for their pride hurled into hel. This lesseneth not the dignity of angels, but extols the greatnesse of Gods love to mankinde.

But as for all the elect, who at the second and sudden coming of Christ, shall bee found quick and living; the fire that shall burn up the corruption of the world, and the works therein, shall *in a moment, in the twinkling of an eye* overtake them, as it finds them either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the beds of ease; and so (burning up their drossie and corruption) of mortall make them immortall bodies: and this change shall bee unto them in stead of death.

Then shall the soul with ioyfulnesse greet her body, saying, Oh, well met again my dear sister! How sweet is thy voice! How comely is thy countenance, having lyen hid so long in the clifts of the rocks, and in the secret places of the graue! Thou art indeed an habitation fit, not only for mee to dwell in, but such as the holy Ghost thinks meet to reside in, as his temple for ever.

The winter of our afflictions is now past: the storm of our misery is blown over, and gone. The bodies of our elect brethren appear more glorious then the *lillie-flowers* on the earth: the time of singing *Halleluiahs*

is come; and the voice of the trumpet is heard in the land. Thou hast been my *Yoke-fellow* in the Lords labour, and companion in persecutions and wrongs for Christ and his gospels sake, now shall wee enter together into our *Masters ioy*. As thou hast borne with mee the crosse, so shalt thou now wear with mee the crown. As thou hast with mee sowed plentifully in tears, so shalt thou reap with mee abundantly in joy. O blessed, ay blessed bee that GOD! who (when yonder reprobates spent their whole time in pride, fleshly lust, eating, drinking, and prophane vanities) gave us grace to joyn together in watching, fasting, praying, reading the scriptures, keeping his sabbaths, hearing sermons, receiving the holy communion, relieving the poor, exercising (in all humility) the works of piety to God, and walking conscionably in the duties of our calling towards men. Thou shalt anone hear no mention of thy sins, for they are remitted and covered; but every good work which thou hast done for the Lords sake, shall bee rehearsed and rewarded.

Chear up thy heart, for thy ludge is *flesh of thy flesh, and bone of thy bone*. Lift up thy head behold these glorious angels, like so many *Gabriels*, flying towards us, to tell us, *That the day of our redemption is come*, and to convey us in the clouds, to meet our redeemer in the aire. Lo, they are at hand.

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Arise

Arise therefore my Dove, my Love, my fair one, and come away. And so like roes, or young harts, they run with angels towards Christ, over the trembling mountaines of Berber.

6 Both quick and dead, being thus revived and glorified, shall forthwith (by the ministry of GODS holy angels) bee gathered from all the quarters and parts of the world, and caught up together in the clouds, to meet the Lord in the aire: and so shall come with him, as a part of his glorious train, to judge the reprobate and evil angels. The twelve Apostles shall sit upon twelve thrones (near Christ) to iudge the twelve Tribes, who refused to hear the Gospel preached by their ministry. And all the Saints (in honour and order) shall stand next unto them, as Iudges also, to judge the evill angels, and earthly minded men. And as every one of them received grace in this life, to bee more zealous of his glory, and more faithfull in his service than others: so shall their glory and reward be greater then others in that day.

The place whither they shall bee gathered unto Christ, and where Christ shall sit in judgement, shall bee in the aire, over the valley of Iehosaphat, by mount Olivet near unto Ierusalem, eastward from the temple, as is probable for foure reasons.

1. Because the holy Scripture seemes intimate

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intimate so much in plain words, I will gather all nations into the valley of Iehosaphat, and plead with them there. Cause thy mighty ones to come down, O Lord, let the heathen be weakened, and come up to the valley of Iehosaphat; for there will I sit to iudge all the heathen round about. Iehosaphat signifieth, The LORD will iudge. And this valley was so called from the great victorie which the Lord gave Iehosaphat, and his people over the Ammonites, Moabites, and the inhabitants of Mount Seir. Which victorie was a type of the finall victorie, which Christ the supreme Iudge shall give his elect over all their enemies in that place, at the last day, as all the Iews interpret it. See Zach. 14. 4, 5. Psal. 51. 1, 2, &c. all agreeing that the place shall be thereabouts.

2. Because that as Christ was thereabouts crucified, and put to open shame, so over that place, his glorious throne should be erected in the air, when he shall appear in iudgement, to manifest his maiesty and glory: For it is meet that Christ should in that place iudge the world with righteous iudgement, where hee himself was uniuistly iudged and condemned.

3. Because that seeing the angels shall bee sent to gather together the elect from the four windes, from one end of heauen to the other: It is most probable, that the place whither they shall bee gathered to, shall bee near Ie-

rusalem and the valley of Iehosaphat; which Cosmographers describe to bee in the midst of the superficies of the earth. If the *termini à quibus*, bee the foure parts of the world, the *terminus ad quem* must bee about the Center.

4. Because the angels told the disciples, that as they saw Christ ascend from mount Olivet, which is over the valley of Iehosaphat, so shall hee in like manner come down from heaven. This is the opinion of *Aquinas*, and all the School men, except *Lombard*, and *Alexander Hales*.

5. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright then so many suns in glory, sitting about him, and the body of Christ in glory and brightnesse surpassing them all: (the reprobates being separated, and remaining beneath upon the earth, for the right hand signifieth a blessed, the left hand a cursed estate) Christ will first pronounce the sentence of absolution, and blisse upon the elect.

First, because hee will thereby increase the grief of the reprobate that shall hear it.

Secondly, to shew himself more prone to mercy then to iudgement. And thus from his throne of maiesty in the aire, hee shall (in the sight and hearing of all the world) pronounce unto his Elect, *Come yee blessed*

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my Father, inherit the kingdome prepared for you from the beginning of the world: for I was hungry, &c.

Come yee] Here is our blessed union with Christ, and by him with the whole Trinitie

Blessed] Heere is our absolution from all sins, and our plenary endowment with all grace and happinesse.

Of my Father] Here is the authour from whom, by Christ proceeds our felicitie.

Inherite] Here is our adoption.

The kingdome] Behold our birth-right and possession.

Prepared] See Gods fatherly care for his chosen.

From the foundation of the world] Oh the free, eternall, unchangeable election of GOD!

How much are those souls bound to love GOD, who of his meere good will and pleasure, chose and loved them, before they had done either good or evill?

For I was hungry, &c.] O the goodnesse of Christ, who takes notice of all the good works of his children to reward them. How great is his love to poore Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself. *Come yee to mee, in whom yee have believed before yee saw mee: and whom ye have loved*

and sought for, with so much devorion, and through so many tribulations, come now from labour to rest, from disgrace to glory: from the iaws of death to the ioyes of eternal life. For my sake yee have been railed upon, reviled and cursed. But now it shall appear to all those cursed *Esn's*, that you are the true *Iarobs* that shall receive your heavenly fathers blessing: and blessed shall you bee. Your fathers, mothers, and nearest kindred forlook, and cast you off, for my truths sake which you maintained; but now my Father will bee unto you a Father, and you shall bee his sons and daughters for ever. You were cast out of your lands and livings, and forsook all for my sake and the Gospel: But that it may appear that you have not lost your gain, but gained by your losse: in stead of an earthly inheritance and possessions, you shall possesse with mee the inheritance of my heavenly kingdome, where you shall bee for love, *Sons*; for birth-right *Heirs*; for dignitie, *Kings*; for holinesse *Priests*: and you may bee bold to enter into the possession thereof now, because my Father prepared and kept it for you, ever since the first foundation of the world was laid.

Immediately after this sentence of Absolution and benediction, every one receiveth his crown, which christ the righteous Iudge puts upon their heads, as the reward which
hee

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he hath promised of his grace and mercy, unto the faith and good works of all them *that loved that his appearing*. Then every one taking his crown from his head, shall lay it down (as it were) at the feet of Christ and prostrating themselves shall with one heart and voice, in an heavenly sort, and consort, lay, *Praise, and honour, and glory, and power, and thanks, be unto thee, O blessed Lam'be, who sittest upon the throne, was killed, and hast redeemed us to GOD by thy bloud, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests to reigne with thee in thy kingdome for evermore. Amen.*

Then shall they sit in their thrones and order, as Iudges of the reprobates and evil angels, by approving and giving testimony to the righteous sentence and iudgement of Christ, the supreme Iudge.

After the pronouncing of the reprobates sentence and condemnation, Christ will perform two solemne actions.

1. The presenting of all the elect unto his Father, *Behold, O righteous Father, these are they whom thou gavest mee: I have kept them, and none of them is lost. I gave them thy word, they beleev'd it, and the world hated them, because they were not of the world, even as I was not of the world. And now Father, I will that these whom thou hast given mee, be*

with mee where I am, that they may behold my glory which thou hast given mee, and that I may be in them, and thou in me, that they may bee made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved mee.

2. Christ shall deliver up the kingdome to God, even the Father, that is, shall cease to execute his office of Mediatourship, whereby as hee is King, Priest, Prophet, and Supreme head of the church, he suppressed his enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments; so that his kingdome of grace over his church in this world ceasing, he shall rule immediately as he is God, equall with the Father and the holy Ghost, in his kingdome of glory for evermore. Not that the dignity of his manhood shall bee anything diminished: but that the glory of his Godhead shall be more manifested: so that as he is G O D, hee shall from thenceforth, in all fulnesse, without all externall means rule all in all.

From this tribunall seat Christ shall arise and with all his glorious company of elect Angels and Saints he shall go up triumphantly, in order and array, unto the heaven of heavens with such a heavenly noise and musicke, that now may that song of David bee truly verified, *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises*

praises to G O D sing praises, sing praises unto
our King, sing praises: for G O D is the King of
all the earth, he is greatly to be exalted. And
that marriage song of Iohn, Let us be glad and
reioyce, and give honour to him: for the mar-
riage of the Lambe is come, and his wife hath
made her self ready, Alleluiah, for the Lord
God omnipotent reigneth.

The third and last degree of the blessed
state of a regenerate man after death, begins
after the pronouncing of the sentence and
lasteth eternally without all end.

*Meditations of the blessed estate of a
regenerated man, in heaven after hee
hath received his sentence of absolu-
tion, before the tribunall seat of
C. H. R. I. S. T., at the last day
of Iudgement.*

Here my meditation dazleth, and my
pen falleth out of my hand: the one
being not able to conceive, nor the other to
describe that most excellent blisse, and eter-
nall weighe of glory (whereof all the affec-
tions of this present life are not worthy) which
all the elect shall with the blessed Trinity
enjoy, from that time that they shall be re-
ceived with Christ as ioynt heirs, into that
everlasting kingdome of ioy.

Norwithstanding we may take a scandalizing thereof thus.

The holy scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in foure respects:

1. Of the *Place*.
2. Of the *Object*.
3. Of the *prerogatives* of the elect therein.
4. Of the *Effects* of those prerogatives.

I. Of the place.

THe place is the *heaven of heavens*, or the *third heavens*, called *paradise*: whither Christ (in his humane nature) ascended far above all visible heavens: The Bridegrooms chamber, which by the firmament, and by an azured curtain spangled with glittering stars and glorious planets, is hid, that we cannot behold it with these corruptible eyes of flesh. The holy Ghost (framing himself to our weaknesse) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man and therefore likeneth it to a great and holy city, named the *heavenly Ierusalem*: where only GOD, and his people, (who are saved and written in the *Lambs book*) do inhabite: all built of pure gold like unto clear glasse or chry-stall: the walls of *lappet stone*: the foundations of the walls with twelve manner of precious stones

stones, having twelve gates, each built of one
pearl: three gates towards each of the foure cor-
ners of the world, and at each gate an angel,
(as so many porters,) that no unclean thing
should enter into it: It is foursquare, there-
fore perfect, the length, the breadth and height
of it are equall, 12000. furlongs every way,
therefore glorious and spacious. Through the
midst of her streets ever runneth a pure river
of the water of life, as clear as chrystal, therefore
wholesome. And of either side of the river, is
the tree of life, ever growing, which bears
twelve manner of fruits, and gives fruit every
moneth: therefore fruitfull. And the leaves of
the tree is healthfull to the nations: therefore
healthy. There is therefore no place so glo-
rious by creation, so beautifull with delecta-
tion, so rich in possession, so comfortable for
habitation. For there the King is Christ:
the law, is love: the honour, verity: the peace
felicity: the life, eternity. There is light
without darknesse, mirth without sadnesse;
health without sicknesse; wealth without
want; credit without disgrace; beauty with-
out blemish; ease without labour; riches
without rust; blessednesse without miserie;
and consolation that never knoweth end.
How truly may wee cry out (with David) of
this city, *Glorious things are spoken of thee, O
thou city of GOD!* and yet all these things
are spoken but according to the weakness of

our capacity. For heaven exceedeth all this in glory, so far as that no tongue is able to expresse, nor heart of man to conceive the glory thereof, as witnesseth Paul, who was in it, and saw it. O let us not then dote so much upon these wooden cottages, and houses of moulding clay, which are but the tents of ungodlinesse, and habitations of sinners! but let us look rather and long for this heavenly city, whose builder and maker is God: which hee (who is not ashamed to bee called our God) hath prepared for us.

2. Of the object.

THe blissefull and glorious object of all intellectuall and reasonable creatures in heaven, is the Godhead, in Trinity of persons: without which there is neither ioy, nor felicitie, but the very fulnesse of ioy consisteth in enioying the same.

This object wee shall enioy two wayes.

1. By a beatificall vision of GOD.
2. By possessing an immediate communion with this divine nature.

The beatificall vision of God, is that only, that can content the infinite minde of man. For every thing tendeth to his center: GOD is the center of the soul: therefore (like Noahs dove) shee cannot rest nor ioy, till she return and enioy him.

All

All that GOD bestowed upon Moses, could not satisfie his minde unlesse he might see the face of GOD. Therefore the whole church prayeth so earnestly, *GOD be mercifull unto us, and blesse us, and cause his face to shine upon us.* When Paul once had seen this blessed sight; hee (ever after) counted all the riches and glory in the world (in respect of it) to bee but dung, and all his life after was but a sighing out (*cupio dissolvi*) *I desire to bee dissolved, and to bee with Christ.* And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision, *Father, I will that they which thou hast given mee bee, (where?) even where I am. (to what end?) that they may behold my glory, &c.* If Moses face did so shine, when he had been with GOD but fourty dayes, and scene but his back parts: how shall wee shine, when we shall see him face to face for ever? and know him as wee are known, and as hee is? Then shall this soul no longer bee tearmed *Marah*, bitternesse, but *Naomi*, beautifulnesse: for the LORD shall turn her short bitternesse to eternall beauty and blessednesse.

The second meanes to enioy this object is, by having an immediate and an eternall communion with GOD in heaven: this we have first, by being (as members of Christ) united to his manhood: and by the manhood personally united to the word wee are united to him,

him, as he is God: and by his Godhead to the whole Trinity. Reprobates at the last day shall see GOD, (as a iust Iudge) to punish them: but (for lack of this communion) they shall have neither grace with him, nor glory from him. For want of this communion the devils (when they saw Christ) cried out; *Quid nobis tecum? what have we to do with thee, O son of the most high God?* But (by the vertue of this communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Boaz) *Spread, O Christ, the wing of the garment of thy mercy over thine hand-maid: for thou art my kinsman.* This communion God promised Abraham when he gave him himself for his great reward.

And Christ prayeth for his whole Church to obtain it. This communion S. Paul expresseth in one word, saying. *That God shall be all in all unto us.* Indeed, God is now all in all unto us, but by means, and in a small measure. But in heaven, God himself immediately (in fulnesse of measure, without all means) will bee unto us all the good things, that our souls and bodies can wish or desire. Hee himself will bee salvation, and ioy to our souls: life and health to our bodies: beauty to our eyes: musick to our ears: honey to our mouthes: perfume to our nostrils: meat to our bellies: light to our understanding: contentment to our wills; and delight to our hearts

hearts: and what can be lacking, where God himself will be the soul of our souls: yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodnesse, that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God: And in him we shall enjoy them in a far more perfect and blessed manner. Hee himself will then supply their use: nay, the best creatures (which serve us now) shal not have the honour to serve us then. There will be *no need of the sun, nor of the moon to shine in that city: for the glory of God doth light it.* No more will there be any need or use of any creature, when wee shall enjoy the Creatour himself.

When therefore we behold any thing that is excellent in any creatures, let us say to our selves, How much more excellent is hee who gave them this excellency! When wee behold the wisdom of men, who over-rule creatures stronger then themselves; outrun the sun and moon in discourse, prescribing many years before, in what course they shall be eclipsed: let us say to our selves, How admirable is the wisdom of G O D, whomade men so wise! When we consider the strength of whales and elephants, the tempest of windes, and terrour of thunder: let us say to our selves, How strong, how mighty, how terrible

terrible is that God, that makes these mighty and fearfull creatures? When we taste things that are delicately sweet, let us say to our selves, O how sweet is that GOD, from whom all these creatures have received this sweetnesse! When wee behold the admirable colours which are in flowers, and birds, and the lovely beauty of women, let us say, How fair is that God that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage through this *Bochim*, or valley of tears, what are those pleasures which he hath prepared for us, when wee shall enter into the palace of our *Masters ioy*? How shal our souls be there ravished with the love of so lovely a God? so glorious is the object of heavenly Saints: so amiable is the sight of our gracious Saviour.

3. *Of the prerogatives which the elect shall enjoy in heaven.*

BY reason of this communion with GOD, the elect in heaven shall have foure superexcellēt prerogatives:

1. They shall have the kingdome of heaven for their inheritance; and they shall bee free Denizens of the heavenly Ierusalem.

Saint

Saint Paul (by being a free citizen of Rome) escaped whipping; but they who are once free citizens of the heavenly Ierusalem, shall ever be freed from the whips of eternall torments For this freedome was bought for us, not with a great summe of money, but with the precious bloud of the Son of God.

2. They shall be all kings and priests (spirituall kings) to reign with Christ, and to triumph over Satan, the world, and reprobates: And spirituall priests to offer unto G O D the spirituall sacrifice of praise and thanksgiving for evermore. And therefore they are said to wear both crowns and robes. O what a comfort is this to poore parents that have many children! If they breed them up in the fear of G O D, to be true Christians: then are they parents to so many kings and priests.

3. Their bodies shall shine as the brightness of the sun in the firmament: like the glorious body of Christ, which shined brighter then the sun at noon, when it appeared to Paul. A glimpse of which glorious brightness appeared in the bodies of Moses and Elias, transbeuted with our Lord in the holy mount. Therefore (saith the Apostle) it shall arise a glorious body: yea, a spirituall body; not in substance, but in quality: preserved by spirituall means, and having (as an angel) agility to ascend or descend. On what an

an honour is it, that our bodies (falling more vile then a carrion) should thus arise *in glory*, like unto the body of the Son of God!

4. Lastly, they (together with all the holy angels) there keep (without any labour to distract them) a perpetuall sabbath, to the glory, honour, and praise of the ay blessed Trinitie, for the creating, redeeming, and sanctifying of the church: and for his power, wisdom, iustice, mercy and goodness, in the government of heaven & earth. When thou hearest a sweet consort of musick, meditate how happy thou shalt bee, when (with the quire of heavenly Angels and Saints) thou shalt sing a part in that spirituall *Alleliab*, on that eternall blessed sabbath; where there shall bee such variety of pleasures, & satiety of ioyes, as neither know tediousnesse in doing, nor end in delighting.

4. Of the effects of those prerogatives.

From these prerogatives there will arise to the elect in heaven five notable effects.

They shall know G O D with a perfect knowledge, so far as creatures can possibly

sibly comprehend the Creatour. For there wee shall see the *word*, the *Creator*; and in the *word*, all the creatures that by the *word* were created: so that wee shall not need to learn (of the things which were made) the knowledge of him by whom all things were made. The excellentest creatures in this life, are but as a dark vail, drawn betwixt GOD and us: but when this vail shall bee drawn aside, then shall wee see *GOD face to face, and know him as wee are known.*

Wee shall know the power of the Father, the wisdom of the Son, the grace of the holy Ghost; and the indivisible nature of the blessed Trinitie. And in him wee shall know not onely all our friends, (who died in the faith of Christ) but also all the faithfull that ever were, or shall bee. For,

1. Christ tels the Iews, that they shall see *Abraham, Isaac, and Iacob, and all the Prophets in the kingdome of GOD*: therefore wee shall know them.

2. *Adam* in his innocencie knew *Eve* to be bone of his bone, and flesh of his flesh, as soon as hee awaked. Much more then shall wee know our kinred, when wee shall awake perfected and glorified in the resurrection.

3. The Apostles knew Christ after his resurrection, and the *Saints which rose with him and appeared in the holy city.*

4. *Peter, James, and Iohn* knew *Moses and Elias*

Elias in the transfiguration: how much more shall wee know one another, when wee shall be all glorified,

5. *Dives* knew *Lazarus* in *Abrahams* bosome: much more shall the elect know one another in heaven.

6. *Christ* saith, That the twelve Apostles shall sit upon twelve thrones to judge (at that day) the twelve tribes: therefore they shall be known, and consequently the rest of the Saints.

7. *Paul* saith, that at that day wee shall know as we are known of God: and *Augustine* (out of this place) comforteth a widow, assuring her, that as in this life, she saw her husband with externall eyes, so in the life to come, shee should know his heart, and what were all his thoughts and imaginations.

Then husbands and wives, look to your actions and thoughts: For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithfull in the old Testament are said to be gathered to their fathers: therefore the knowledge of our friends remains.

9. Love never falleth away: therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be a declaration of the iust iudgement of God, when hee shall reward every man according to his works, and if every mans works be brought to light, much

much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest.

Therefore (saith the Apostle) Every man shall appear to account for the works that he hath done in his body, &c. See *Wisdom*, chap. 5. vers. 1. Then the respect of diversities of degrees and callings in Magistracy, Ministry, and Oeconomy, shall cease; yea, Christ shall then cease to rule, as he is Mediatour; and rule all in all, as he is G O D equall with the Father, and the holy Ghost.

The greatest knowledge that men can attain unto in this life, comes as far short of the knowledge which we shall have in heaven: as the knowledge of a childe that cannot yet speak plain, is to the knowledge of the greatest Philosopher in the world. They who thirst for knowledge, let them long to be Students of this University. For all the light by which we know any thing in this world, is nothing but the very shadow of G O D. But when we shall know God in heaven, we shall in him know the manner of the work of the creation, the mysteries of the work of our redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creatour and his works. But whilest we are in this life, we may say with *Iob*, How little

little a portion hear we of him? And assure ourselves with Syracides, that there are hid yet greater things then these bee, and that we have seen but a few of Gods works.

2. They shall love GOD with a perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him for himself: the measure is to love him without measure. For in this life (*knowing GOD but in part*) we love him but in part; but when the elect in heaven shall fully know GOD, then they will perfectly love GOD, and for the infinite causes of love (which they shall know to bee in him) they shall bee infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasures. *At thy right hand* (saith David) *there are pleasures for evermore. Yea, they shall drink* (saith hee) *out of the rivers of pleasures.* For as soon as the soul is admitted into the actuall fruition of the beatificall essence of GOD, shee hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) united together, and at once presented unto her in the sight of GOD. If any be in love, there they shall enjoy that which is more amiable: If any delight in fairnesse, the fairest beauty is but a dusty shadow to that: hee that delights in pleasures, shall there finde infinite varieties, without either interruption of grief, or distraction

traction of pain: hee that loveth honour, shall there enjoy it without the disgrace of cankered envie: hee that loveth treasure, shall there possesse it, and never be beguiled of it. There they shall have knowledge void of all ignorance: health that no sicknesse shall impair: and life, that no death can determine. In a word, look how far this wide world surpasseth for light, pleasures and comfort, the dark and narrow wombe wherein thou wast conceived a childe: so much doth the world to come exceed in ioyes, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated.

4. They shall bee replenished with an unspeakable joy. *In thy presence* (saith David) *is the fulnesse of ioy.* And this joy shall arise chiefly from the vision of GOD, and partly from the sight of the holy angels, and blessed souls of just and perfect men, who are in blisse and glory with him. But especially from the blissefull sight of *Iesus the Mediatour of the new Testament*, our *Emmanuel*, GOD made man. His sight will bee the chief cause of our blisse and joy. If the *Israelites in Ierusalem* so shouted for ioy, that the earth rang again to see *Solomon crowned*; how shall the Elect rejoyce in heaven, to see *Christ (the true Solomon)* adorned with glory? If *Iohn Baptist* at his presence did leap in his mothers womb
for

for ioy, how shall wee exult for ioy, when he will be, nor only with us, but in us in heaven. If the wise men reioyced so greatly to finde him a Babe lying in a manger: how great shall the ioy of the elect bee, to see him sit (as King) in his celestiaall throne? If *Simen* was so glad to see him an infant in the temple presented by the hands of the Priest: how great shall our ioy bee, to see him a King, sitting a'l things at the right hand of his Father? If *Ioseph* and *Mary* were so ioyfull to finde him in the midst of the Doctors in the temple: how glad shall our souls bee, to see him sitting as Lord among angels in heaven. This is that ioy of our master, which (as the Apostle saith) *The eye hath not seen, the ear hath not heard, nor the heart of man can conceive: which because it cannot enter into us, wee shall enter it.*

5. Lastly, they shall enioy this blissefull and glorious estate for evermore. Therefore it is termed *everlasting life*: and Christ saith, *That our ioy shall no man take from us.* All other ioyes (bee they never so great) have an end. *Assuerus* feast lasted 180. dayes: but hee and it, and all his ioyes are gone. For mortall man to bee assumed to heavenly glory, to bee associated to angels, to bee satiated with all delights and ioyes, (but for a time) were much, but to enioy them for ever, without intermission or end, who can bear it, and not

admire

admire it! who can muse of it, and not bee amazed at it! all the Saints of Christ, (as soon as they felt once but a true taste of these eternall ioyes) counted all the riches and pleasures of this life to bee but *losse* and *dung* in respect of that. And therefore (with incessant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternall life: and (for the love thereof) they willingly either sold or parted with all their earthly goods and possessions.

Christ calleth all Christians Merchants, Luk. 19. and eternal life a *precious pearl*, which a wise merchant will purchase though it cost him all that he hath, Math, 13.

Alexander hearing the report of the great riches of the Eastern countrey divided forthwith among his captains and souldiers, all his kingdome of *Macedonia*: *Hephaestion* asking him what hee meant in so doing, *Alexander* answered, that hee preferred the riches of *India* (whereof he hoped shortly to be master) before all that his father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternall riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season.

Abraham and *Sarah* left their own countrey and possession to look for a city, whose builder

and maker is G O D: and therefore bought no land, but only a place of buriall. David preferred one day in this place before a thousand elsewhere: yea, to be a door-keeper in the house of God, rather then to dwell in the richest tabernacles of wickednesse. Elias earnestly besought the Lord to receive his soul into his kingdome, and went willingly (though in a fiery chariot) thither, Paul (having once seen heaven) continually desired to bee dissolved, that he might be with Christ. Peter (having espied but a glimpse of that eternall glory in the mount) wished that he might dwell there all the dayes of his life, saying, Master, its good for us to be here. How much better doth Peter now think it to bee in heaven it selfe. Christ (a little before his death) prayeth his Father to receive him into that excellent glory. And the Apostle witnesseth, that (for the ioy which was set before him) he endured the crosse, and despised the shame. If a man but once see those ioyes (if it were possible) he would endure an hundred deaths to enjoy that happinesse but one day.

Saint Augustine saith, That hee would be content to endure the torments of hell, to gain this ioy, rather then to lose it. Ignatius (Pauls scholler) being threatned (as hee was going to suffer) with the cruelty of torments answered with great courage of faith: Fire, gallows, breaking of my bones, quartering of my

members, crushing of my body, all the torment
of the devil together, let them come upon mee,
so I may enjoy my Lord Iesus and his kingdom.
The like constancie shewed Polycarp, who
could not by any terrours of any kinde of
death bee moved to deny Christ in the least
measure. With the like resolution answered
Basil his persecutours, when they would ter-
rifie him with death: I will never (saith hee)
fear death, which can do no more then restore
mee to him that made mee. If Ruth left her
owne countrey, (Ruth 1. 16.) and followed
Naomi her mother in law, to go and dwell
with her in the land of Canaan; which was
but a type of heaven; only upon the same
which shee heard of the GOD of Israel,
though shee had no promise of any portion
therein, how shouldest thou follow thy holy
mother, the Church, to go unto Christ into
the heavenly Canaan; wherein GOD hath
given thee an eternall inheritance, assured by
an holy covenant, made in the word of God,
signed with the blood of his Son, and sealed
with his Spirit and Sacraments! This shall
bee thine eternall happinesse in the king-
dome of heaven, where thy life shall bee a
communion with the blessed Trinitie; thy
joy, the presence of the lamb; thy exercise
singing: thy ditty, Alleluia; thy consort,
Saints, and Angels; where youth flourisheth
that never waxeth old, beauty lasteth, that

never fadeth: love aboundeth that never ceaseth: health continueth, that never slacketh, and life remaineth, that never endeth.

*Meditations directing a Christian
how to apply to himself without
delay, the foresaid knowledge
of GOD and himself.*

THou seest therefore, O man, how wretched and curied thy state is, by corruption of nature without Christ: inasmuch that whereas the Scriptures do liken wicked men unto lions, bears, bulls, horses, dogs, and such like savage creatures in their lives: it is certain, that the condition of an unregenerated man, is in his death more vile then a dog, or the filthiest creature in the world. For the beast (being made but for mans use) when he dieth, endeth all his miseries with his death. But man (endued with a reasonable and an immortall soul, made after Gods image to serve God) when he endeth his miseries of this life, must account for all his misdeeds, and begin to endure those miseries that never shall know end. No creature but man, is liable to yeeld at his death an account for his life. The brute creatures not having reason, shall not bee required to

make any account for their deeds: and good Angels, though they have reason, yet shall they yeeld no account, because they have no sin. And as for evill angels, they are without all hope, already condemned: so that they need not make any further accounts. Man only in his death must bee Gods accountant for his life.

On the other side thou seest, O man, how happy and blessed thy estate is, being truly reconciled unto GOD in Christ, in that (through the restoration of **G O D S** image, and thy restitution into thy sovereignty over other creatures) thou art in this life little inferior to the angels, and shalt bee in the life to come equall to the angels: Yea, (in respect of thy nature, exalted by a personall union to the Son of God, and by him to the glory of the Trinitie) superior of the angels: a fellow-brother with angels in spirituall grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief blisse and happinesse consisteth in having an eternall communion with his Maiestie.

Now therefore, O impenitent sinner, in the bowels of Christ I beseech thee; may I conjure thee as thou tenderest thine owne salvation, seriously to consider with mee, how false, how vain, how vile are those things which still retaine and chaine thee in this wretched

wretched and cursed estate, wherein thou liest, and do hinder thee from the favour of GOD, and the hope of eternall life and happinesse.

Meditations on the hinderances

which keep back a sinner from
the practice of pietie.

THose hinderances are chiefly seven:

1. *An ignorant mistake of the true meaning of certain places of the holy scriptures, and some other chiefe grounds of Christian religion.*

The Scriptures mistaken are these:

1. *Ezech. 33. 14, 16. At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnall Christian gathereth, That hee may repent when hee will. It is true, whensoever a sinner doth repent, God will forgive. But the text saith not, That a sinner may repent whensoever hee will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were reiected; and could not repent, though they sought it carefully with tears. What comfort yeelds this text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. *Matth. 11. 26.* Come unto mee all you that labour, and are heavy laden, and I will give you rest. Hence, the lewdest man collects, That he may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he who (as Peter saith) Having known the wayes of righteousness, hath escaped the pollutions of the world, through the knowledge of our Lord and Saviour Iesus Christ. To come unto Christ, is to repent and believe. And this no man can do, except his heavenly Father draweth him by his grace.

3. *Rom. 8. 1.* There is no condemnation to them which are in Christ Iesus. True; but they are such, who walk not after the flesh, as thou doest, but after the Spirit, which thou didst never yet resolve to do.

4. *1 Tim. 1. 15.* Christ Iesus came into the world to save sinners, &c. True: but such sinners, who like Paul are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlinesse, and worldly lusts, wee should live soberly, righteously, and godly in this present world. *2 Tim. 2. 11.*

5. *Proverb. 24. 16.* A just man falleth seven times in a day, and riseth, &c. (In a day) is not in the text: Which means not falling into sin, but falling into trouble, which his malicious enemy plots against the just: and from

which GOD delivers him, *Psal. 34. 16.* And though it meant falling in, and rising out of sin; what is this to thee, whose falls all men may see every day? but neither GOD nor man can at any time see thy rising again by repentance.

6. *Isa. 64. 6.* *All our righteousnesses are filthy rags.* Hence the carnall Christians fathers, That seeing the best works of the best Saints are no better; then his are good enough; and therefore hee needs not much grieve, that his devotions are so imperfect. But *Isaiah* means not in this place, the righteous works of the regenerate; as fervent prayers in the name of GOD: charitable alms from the bowels of mercy: suffering in the Gospels defence the spoil of goods and spilling of blood: and such works which *Paul* calls the *fruits of the spirit. Gal. 5. 22.* But the Prophet making an humble confession in the name of the Jewish church, when she had fallen from God to idolatrie, acknowledged, that whilest they were by their filthy sins separated from God, as lepers are by their infected sores, and polluted cloathes from men; their chiefest righteousnesse could not be but abominable in his sight. And though our best works (compared with Christs righteousnesse) are no better then *unclean rags*; yet in Gods acceptation for Christs sake they are called *white garments. Apoc. 3. 18.* yea, *Paul.*

The practice of pietie. 111

*fine linnen and shining; Apoc. 19. 8, far un-
like thy leopards spots, Jerem. 13. 23. and fil-
thy garment. Zach. 3. 4.*

*7. Iam. 3. 2. In many things we sin all. True.
But Gods children sin not in all things, as
thou doest; without either bridling their lusts,
or mortifying their corruptions. And though
the reliques of sin remain in the dearest chil-
dren of God; that they had need daily to cry,
Our Father which art in heaven, forgive us
our trespasses: Yet in the new Testament, none
are properly called sinners, but the unreg-
nerate: Gal. 1. 15. Rom. 5. 8. Ioh. 9. 31. but
the regenerate, in respect of their zealous
endeavour, to serve God in unfeigned holines
are every where called Saints: insomuch that
Saint Iohn saith, that *whosoever is born of God
sinneeth not*; 1. Ioh. 3. 9. 1. Ioh. 5. 18. that is
liveth not in wilfull filthinesse, suffering sin
to reigne in him, as thou doest. Deceive not
thy self with the name of a *Christian*: who-
ever liveth in any customary grosse sin, hee
liveth not in the state of grace. Let therefor,
saith Paul, *every one that nameeth the name of
Christ, depart from iniquitie* 2. Tim. 2. 19.*

The regenerate sin, but upon frailty; they
repent, and God doth pardon; therefore they
sin not to death. 1. Ioh. 5. 16. The reprobate
sin maliciously, sinfully, and delight therein:
so that by their good will, sin shall leave
them, before they will leave it. They will

not repent, and God will not pardon. Therefore their sins are mortall, saith S. Iohn 5. 16. or rather immortal, as saith S. Paul, Rom. 2. 5. It is no excuse therefore to say, *We are all sinners.* True Christians (thou seeest) are all *sinners*.

8. Luke 23. 43. The thief converted at the last gasp, was received to Paradise. What then if I may have but time to say, when I am dying, *Lord have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, *Lord, Lord* and the Lord will not know them. Mat. 7. 21, 23. The thief was saved, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore lest trusting to late repentance at thy last end on earth, thou be not driven to repent too late without end in hell.

9. 1. Iohn 1. The blood of Iesus Christ cleanseth us from all sin. And 1 Iohn 2. 1. If any man sin, we have an Advocate with the Father, Iesus Christ the righteous, &c. Oh comfortable! But hear what S. Iohn saith in the same place *My little children, these things write I unto you that ye sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. Where sin aboundeth, Grace did abound much more. Oh, sweet! But hear what Paul addeth: *What shall we say then? Shall*

we continue in sin, that grace may abound: God forbid. How shall we that are dead to sin, live any longer therein? Rom. 6. 1, 2. This place teacheth us not to presume: but that wee should not despair. None therefore of these promises, promitteth any grace to any, but to the penitent heart.

The grounds of religion mistaken, are;

1. From the doctrine of *Iustification* by faith only, a carnall Christian gathereth, That good works are not necessary: Hee commends others that do good works, but he perswades himself, that he shall be saved by his faith, without doing any such matter. But he should know, that though good works are not necessary to *iustification*; yet they are necessary to *salvation*: for we are Gods workmanship, created in Christ Iesus unto good works, which God hath predestinated that we should walk in them. Eph. 2. 10. Eph. 2. 12: Whosoever therefore (in years of discretion) bringeth not forth good works after he is called, hee cannot bee saved: neither was he ever predestinated to life eternall. Therefore the Scripture saith, That Christ will reward every man according to his works. Rom. 2. 6. 2. Cor. 9. 6. Apoc. 22. 12. Christ respects in the angels of the seven churches, nothing but their works and at the last day he will give the heavenly inheritance only to them who have done good works: Apoc. 2. 2. In feeding the hungry, cloth-

thing

thing the naked, &c. Mat. 25. At that day righteousness shall wear the crown, 2. Tim. 4. 8. No righteousness, no crown. No good works (according to a mans talent) no reward from God, unlesse it be vengeance. Rom. 2. 8. To be rich in good works, is the surest foundation of our assurance to obtain eternall life, 1. Tim. 6. 19. For good works are the true fruits of a true faith; which apprehendeth Christ and his obedience, unto saluation. And no other faith availeth in Christ, but that which worketh by love: Gal. 5. 6. And (but in the act of justification) that faith which only iustificth, is never only, but ever accompanied with good works; as the tree with his fruits, the sun with his light, the fire with his heat, and water with his moisture. And the faith which doth not iustifie her self by good works before men, is but a dead faith. Jam. 2. 26. which will never iustifie a mans soul before God. But a iustifying faith purifieth the heart, Acts, 15. 9. and sanctifieth the whole man throughout. Acts 16. 18. 1 Thes. 5. 23.

II. From the doctrine of Gods eternall predestination, and unchangeable Decree, he gathereth, *That if he be predestinated to be saved hee cannot but bee saved: if to bee damned no means can do any good, Mat. 25, 34. Eph. 1. 4. Ecc. 3. 14. Therefore all works of pietie are but in vain. But he should learn, That God hath*

bath predestinated to the means, as well as to the end. Whom therefore God hath predestinated to bee saved; which is the end, hee hath likewise predestinated to bee first, called, iustified, and made conformable to the image of his Son, Rom. 8. 29. 30. Ioh. 15. 16. which is the means. And they (saith Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. 1 Pet. 1. 2. If therefore upon thy calling thou conformest thy self to the word and example of Christ thy master, and obeyest the good motions of the holy Spirit, in leaving sin, and living a godly life: then assure thy self that thou art one of those, who are infallibly predestinated to everlasting saluation. If otherwise, blame not Gods predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the father did the prodigall son; and by thy conversion it shall appear both to angels and men (Luk. 15. 10. & 24.) that thou didst belong to his election. If thou wilt not, why should God save thee.

III. When a carnall Christian hears, that man hath not free will unto good, he looseth the reins to his own corrupt will: as though it lay not in him to bridle or subdue it, implicitly making God the authour of sin, in suffering man to run into this necessity. But hee should know, that God gave Adam free-will

will to stand in his integrity if he would: but man abusing his free-will, lust both himself and it: Since the fall man in his state of corruption, hath free-will to evil, but not to good: for in this state, *we are not* (saith the Apostle). *Sufficient to think a good thought*, 2 Cor. 35. And God is not bound to restore us what wee lost so wretchedly, and make no more care to recover again. But as soon as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth with a free will: for so the Apostle saith, that GOD of his own good pleasure worketh both the will and the deed in us, Phil. 2. 13. who (as the Apostle expoundeth) cleanse our selves from all filthinesse of the flesh and spirit, and finish our sanctification in the fear of God. 2 Cor. 7. 1. And in this state, every true Christian hath free will; and as he increaseth in grace, so doth his will in freedom, for *when the Son shall make us free, then shall we be free indeed*, Ioh. 8. 36. And; *where the Spirit of the Lord is, there is liberty*; for the holy Spirit draws their minds not by coercion, but by the cords of love, Cant. 4. by illuminating their mindes, to know the truth, by changing their hearts to love the known truth, and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But though it be not the free-
dome

some of thy will so far as God hath freed it: for thou doest many times willfully (against Gods law to the hazard of thy soul) that which if the kings law forbade (under the penalty of death, or losse of thy worldly state) thou wouldst not do. Make not therefore thy want of free will unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the naturall man hears that *a man* (since the fall) is able to fulfill the law of God, and to keep all his commandments, hee boldly presumes to sin as others do; he contents himself with a few good thoughts: and if he be not altogether as bad as the worst, he concludes, that hee is as truly regenerate as the best. And every voluntary refusall of doing good, or withstanding evil, he counts the impossibility of the law. But he should learn, that though (since the fall) no man but Christ, who was both God and man, did, or can perfectly fulfill the whole law: yet every true Christian, as soon as he is regenerate, begins to keep all Gods commandments in truth, though hee cannot in absolute perfection. Thus (with David Psal. 119. 112.) they apply their hearts to fulfill Gods commandments alwayes unto the end. And then the spirit of grace, which was promised to be more abundantly poured forth under the Gospel Joel. 1. 28. 29. Zach. 12. 10. helpeth them in their

their good endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their *good will* and endeavour, in stead of perfect fulfilling of the law, 2 Cor. 8. 12. supplying out of the merits of Christ, who fulfilled the law for us, whatsoever wanteth in our obedience. And in this respect S. Iob. saith 1 Iohn 5. 3. that Gods commandments are not burthenous. And Saint Paul saith, Phil. 4. 13. *I am able to do all things through the help of him that strengtheneth me.* And Zachariah and Elizabeth are said to walk in all the commandments of the Lord without reproofe. Luk 1. 6. Hereupon Christ Iohn. 15. 10. commends to his disciples, the care of keeping his commandments as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his commandments: and the more unto Christ is our love the lesse will our pains seem in keeping his law. The laws curse (which under the old Testament was so terrible) is under the New (by the death of Christ) abolished to the regenerate. The rigour which made it so impossible to our nature before, is now to the new-born, so mollified by the spirit that it seems facile and easie. The Apostles indeed pressed on the unconverted Iews and Gentiles the impossibility of keeping the law, by ability of nature corrupted. But when they

law:

have to do with regenerated Christians, they require to the law (which is the rule of righteousness) true obedience in word and deed: the mortifying of their members: the crucifying of the flesh, with the affections and lusts thereof: resurrection to newnesse of life: walking in the Spirit overcoming of the world by faith. So that though no man can say as Christ, which of you can rebuke me of sin? yet every regenerated Christian can say of himself, which of you can rebuke mee of being an adulterer, whoor-monger, swearer, drunkard, thief, usurer, oppressour, proud, malicious, covetous, prophaner of the holy Sabbath, a liar, a neglecter of Gods publike service, and such like grosse sins? else he is no true Christian.

When a man casts off the conscience of being ruled by Gods law, then God gives him over to be led by his own lust the surest signe of a reprobate sense. Thus the law, which since the fall no man, by his own naturall ability, can fulfill, is fulfilled in truth of every true regenerated Christian, through the gracious assistance of Christs holy Spirit. And this Spirit God will give to every Christian that will pray for it, and incline his heart to keep his laws.

V. When the unregenerated man heares that God delighteth more in the inward mind, then in the outward man: Then he saith with himself, that all outward reverence and

profession

profession, is but either superstitious or superfluous. Hence it is, that he seldome kneeleth in the Church, that he putteth on his hat in singing of psalmes, and the public prayers, which the prophane Varlet would not offer to do, in the presence of a prince, or a noble man. And so that he keep his mind unto God, he thinks he may fashion himself (in other things) to the world. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, hee will divide with G O D the Sabbath; and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnall man, that Almighty God will not be served by halves, because he hath created and redeemed the whole man. And as God detesteth the service of the outward man, without the inward heart, as hypocrite, so hee counts the inward service, without all externall reverence, to be mere prophanenesse. he requireth both in his worship. In prayer therefore bow thy knees, in witness of thy humiliation lift up thine eyes and thy hands in testimony of thy confidence; hang down thy head, and smite thy breast, in token of thy contrition: but especially, call upon God with a sincere heart, serve him *truly*; serve him *wholly*, serve him *only*: for God and the prince of this world are two contrary masters & therefore no man can possibly serve both.

V. I. The unregenerated Christian holds the hearing of the gospel preached, to be but an indifferent matter, which he may use, or not use, at his pleasure: but whatsoever thou art, that wilt bee assured in thy heart, that thou art not of Christs elect sheep, thou must make a speciall care and conscience (if possibly thou canst) to hear Gods word preached. For first, the preaching of the Gospel is the chief ordinary means which G O D hath appointed to convert the souls of all that hee hath predestinated to be saved therefore it is called, *The power of G O D unto salvation, to every one that believeth.* And where this divine ordinance is not, the people perish and whosoever shall refuse it, it shall be more tolerable for the land of Sodom and Gomorrah in the day of iudgement, then for those people.

Secondly, the preaching of the Gospel is the Standard, or Ensign of Christ, Isa. 11. 22. to which all souldiers and elect people must assemble themselves. When this ensigne is displayed, as upon the Lords day, he is none of Christs people that flocks not unto it, Isa. 2. 21. neither shall any drop of the rain of his grace light on their souls: Zach. 14. 17.

Thirdly, it is the ordinary means by which the holy Ghost begetteth faith in our hearts, Rom. 10. 14. without which we can not please GOD, Heb. 12. 6. If the hearing of Christs voice be the chief mark of Christs elect sheep,

John

John 10. 27. and of the Bridegrooms friend
 John 3. 29. then must it bee a feartull mark
 a reprobate goat, (Heb. 2. 3.) either to neglect
 or contemne to hear the preaching of the Go-
 spel. Let no man think this position foolish
 for by this foolishnesse of preaching it pleaseth
 God to save them which beleieve: 1 Cor. 1. 21.
 Their estate is therefore feartull, who live in
 peace, without caring for the preaching of
 the Gospel. Can men look for Gods mercy,
 and despise his means? Hee (saith Christ of
 the preachers of his Gospel) that despiseth
 you, despiseth mee. Also that is of God, heareth
 Gods word, yet therefore hear them not, because
 ye are not of GOD. Had not the Israelites
 heard Phineas's message, they had never wept.
 Had not the Baptist preached, the Iews had
 never mourned. Had not they who crucified
 Christ heard Peters sermon, their hearts had
 never been pricked. Had not the Ninivites
 heard Jonas preaching, they had never re-
 pent: and if thou wilt not hear and repent,
 thou shalt never bee saved.

VII. The opinion that the Sacraments
 are but bare signes and seals of Gods promise,
 and grate unto us, doth not a little hinder pi-
 etie: whereas indeed, they are seals as well
 of our service and obedience unto GOD:
 which service if wee perform not unto him,
 the Sacraments seal no grace unto us. But if
 wee receive them upon the resolution to bee

his

his faithfull and penitent servants, then the Sacraments do not only signifie and offer, but also seal and exhibit indeed the inward spirituall grace, which they outwardly promise and represent. And to this end Baptisme is called *the washing of regeneration, and renewing of the holy Ghost*; and the Lords Supper, *the communion of the body and bloud of Christ*. Were this truth beleeved, the holy Sacrament of the Lords Supper would bee oftner, and with greater fear and reverence received.

VIII. The last and not the least block, whereat pietie stumbleth in the course of religion, is, *by adorning vices with the names of vertues*; and to call drunken carousing, drinking of healths; spilling of innocent bloud, valour, gluttonie, hospitalitie; covetousnesse, thriftinesse, whoredome, loving a mistresse; Simonie, gratuity, pride, gracefulness, dissembling, complement; children of Belial, good fellows; wrath, hastinesse; ribaldry, mirth.

So on the other side, to call sobriety in words and actions, hypocrisie; alms deeds, vain glory; devotion, superstition; zeal in religion, puritanisme; humility, crouching, scruple of conscience, precisenesse, &c. And whiles thus wee call *evil good*, and *good evil*: true Pietie is much hindered in her progresse. And thus much of the first hinderance of pietie.

tie, by mistaking the true sense of some special places of Scripture, and grounds of Christian religion.

The second hinderance of pietie.

2. **T**He evil example of great persons. The practise of whose prophane lives they prefer for their imitation, before the precepts of G O D S holy word. So that when they see the greatest men in the State, and many chief gentlemen in their countrey, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. but to be swearers, adulterers, carowers, oppressors, &c. Then they think that the using of those holy ordinances, are not matter of so great moment: for if they were, such great and wise men would not see so little by them. Hereupon they think, that religion is not a matter of necessitie. And therefore, where they should (like Christians) row against the stream of impiety toward heaven, they suffer themselves to be caried with the multitude, down right to hell; thinking it impossible that God will suffer so many to be damned. Whereas if the God of this world had not blinded the eyes of their mindes, the holy Scriptures would reach them, that Not many

wise men after the flesh, not many mighty, not many noble are chosen, &c. but that for the most part, the poor receive the Gospel and that few rich men shall be saved: And that howsoever many are called, yet the chosen are but few. Neither did the multitude ever save any from damnation. As God hath advanced men in greatnesse above others: so doth God expect that they in religion and pietie should go before others: otherwise, greatnes abused (in the time of their stewardship) shall turn to their greater condemnation, in the day of their accounts. At what time sinfull, great, and mighty men, as well as the poorest slaves and bondmen, shall wish, that the rocks and mountains shall fall upon them, and hide them from the presence of the Iudge, and from his just deserved wrath. It will prove but a miserable solace, to have a great company of great men partakers with thee of thine overhalls torments. The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to bee saved in the ark, then with the whole world to be drowned in the flood. Walk with the few godly, in the Scriptures narrow path to heaven; but crowd not with the godlesse multitude, in the broad way to hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnes cannot at that day exempt themselves from their own most grievous punishments.

The

The third hinderance of pietie.

3. **T**he long escaping of deserved punishment in this life. Because sentence (saith Solomon) is not speedily executed against an evill worker, therefore the hearts of the Children of men are fully set in them to do evill, not knowing that the bountifullnes of God leadeth them to repentance. But when his patience is abused, and mans sins are ripened, his justice will at once both begin and make an end of the sinner: and he will recompence the slownesse of his delay with the grievousnesse of his punishment. Though they were suffered to run on the skore all the dayes of their life: yet they shall be sure to pay the utmost farthing at the day of their death. And whilst they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods judgements; a heart that cannot repent. The stone in the reins, or bladder, is a grievous pain that kills many a mans body: but there is no disease to the stone in the heart, whereof Nabal died, and killeth millions of souls. They refuse the triall of Christ and his crosse; but they are stoned by hells executioner, to eternall death. Because many Nobles and Gentlemen are not smitten with present judgement for their outrageous swearing, adultery, drunkenness, oppression, profaning of the Sabbath, and dis-

gracefull neglect of Gods worship & service, they begin to doubt of divine providence and justice. Both which two eyes they would as willingly put out in God, as the Philistins bored out the eyes of *SAMSON*. It is greater therefore to be feared, lest they will provok the Lord to cry out against them, as *SAMSON* against the Philistins. By neglecting the law and walking after their own hearts, they put out (as much as in them lieth) the eyes of my providence and justice. Lead me therefore to these chief pillars whereupon the realme standeth; that I may pull therealme upon their heads, and be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance; but because he is so patient, therefore do thou the rather repent.

The fourth hinderance of pietie.

THe presumption of *G O D S* mercy. For when men are justly convinced of their sins, forthwith they betake themselves to this shield, *Christ is mercifull*; so that every sinner makes *Christ* the patron of his sin, as though he had come into the world to bolster sin, and not to destroy the works of the devil. Hereupon the small Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be a mercifull sinner? Doubting that either God will not punish

or if he doth, that he is not just: for if he be
 leueeth that God is just, how can hee thinke
 that God, who for sin so severely punisheth
 others, can love him, who still loveth to con-
 tinue in sin? True it is, Christ is merciful.
 But to whom? only to them that repent, and
 turn from iniquity, as Jacob. But if any
 bleesse himself in his heart, saying, I shall have
 peace, although I walk according to the in-
 bornewesse of mine owne heart, thus adding dan-
 gerousnesse to thir st: the Lord will not bee mer-
 ciful to him, &c. O mad men, who dare bleesse
 themselves, when G O D pronounceth them
 damned! Look therefore how far thou art
 from finding repentance in thy self, so far art
 thou from any assurance of finding mercy in
 Christ. Let therefore the wicked forsake his
 wayes, and the unrighteous his own imaginati-
 ons, and return unto the Lord; and he will have
 mercy upon him: and to our God, for he is
 ready to forgive.

Despaire is nothing so dangerous as pre-
 sumption. For we read not in all the Scrip-
 tures, of above three or foure, whom roaring
 despair overthrew: but secure presumption
 hath sent millions to perdition without no-
 ise. As therefore the damosels of Ierusalem
 sang in their dances, Saul hath killed
 thousands, and David hath ten thousand slain:
 I fear that despaires of G O D hath more
 damned thousands, but the pious

of Gods mercy hath damned ten thousands, and sent them quick to hell, where now they remain in eternal torments, without all help of grace, or hope of redemption. God spared the thief, but not his fellow. God spared one, that no man might despair: God spared but one, that no man should presume. Joyfull assurance to a sinner that repents; no comfort to him that remaineth impenitent. God is infinite in mercy, but to them only, who turn from their sins, to serve him in holinesse: without which no man shall see the Lord, Heb. 12. 14. To keep thee therefore from the hinderance of presumptions, remember, that as Christ is a Saviour, so Moses is an accuser. Live therefore as though there were no Gospel: die as though there were no law. Pass thy life as though thou wert under the conduct of Moses: depart this life as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish: repent if thou wilt be saved.

The first hinderance of pietie.

Evil company, commonly termed *God-fellows*: but indeed, the devils chief instruments to hinder a wretched sinner from repentance and pietie. The first signe of Gods favour to a sinner, is to give him grace to forsake evil companions: such, who wilfully continue in sin, contemne the means of their

calling: gybing at the sincerity of profession in others, and shaming Christian religion by their own prophane lives. These sit in the seat of the scorners. For as soon as God admits a sinner to be one of his people, he bids him come out of Babylon. Every lewd company is a Babylon; out of which let every childe of God either keep himself, or if he be in, think that he hears his Fathers voice sounding in his ear, *Come out of Babylon, my childe.* As soon as Christ looked in mercy upon Peter, he went out of the company that was in the high priests hall, and wept bitterly for his offence. David vowing (upon recovery) a new life, said: *Away from mee all you workers of iniquitie, &c.* As if he were impossible to become a new man till hee had shaken off all old ill companions. The truest proof of mans religion, is the qualitie of his companions. Prophane companions are the chief enemies of piety, and quellers of holy motions. Many a time is poor Christ (offering to bee new born in thee) thrust into the stable, when these lewd companions, by their drinking, playes & jests, take up all the best robes in the lute of thy heart. Oh let not the company of earthly sinners hinder thee from the society of heavenly saints and angels.

The sixth hinderance of pietie.

6 **A** conceited fear, lest the practice of pietie should make a man (especially a young man) to wax too sad and pensive: whereas indeed none can better joy, nor have more cause to reioyce then the pious and religious Christian. For as soon as they are iustified by faith they have peace with God, then which there can be no greater ioy. Besides, they have already the kingdome of Grace descended into their hearts: as an assurance that in Gods good time they shall ascend into his kingdome of Glory. This kingdome of grace consists in three things. First, *Righteousnesse*: for having *Christs* righteousness to iustifie them before God, they endeavour to live righteously before men. Secondly, *Peace*: for the peace of conscience inseparably follows a righteous conversation. Thirdly, *the ioy of the holy Ghost* which ioy is only felt in the peace of a good conscience. and is so great, that it passeth all understanding. No tongue can expresse it, no heart can conceive it, but only he that feels it. This is that fulnesse of ioy which Christ promised his disciples in the midst of their troubles, *that no man could take from them.* The feeling of this ioy, David upon his repentance begged so earnestly at the hands of God: *Restore to me the ioy of thy salvation.* And if the angels in heaven reioyce

so much at the conversion of a sinner, the ioy of a sinner converted must needs be exceeding great in his own heart. It is *worldly sorrow* that snows so timely upon mens heads, and fills the furrows of their hearts with the sorrows of death. The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *repentance not to be repented of*: for it doth but further their salvation. And in all such tribulation they shall be sure to have the holy Ghost to be their *comforter*: who will make our *consolations to abound through Christ*, as the *sufferings of Christ shall abound in us*. But whilest a man liueth in impiety, he hath *no peace*, saith *Esay*: his *laughter is but madnesse* (saith *Solomon*) his *riches are but clay*, saith *Abakuk*: nay, the Apostle esteemes them no better then *dung* (in comparison of the pious mans treasure:) all his *ioyes shall end in woes*, saith *Christ*. Let not therefore this false fear hinder thee from the practice of pietie. Better it is to go sickly with *Lazarus* to heaven, then full of mirth and pleasure with *Diues* to hell. Better is it to mourn for a time with men, then to be tormented for ever with devills.

The seventh binder and of pietie.

ANd lastly, *The booke of long life*. For were it possible that a wicked man thought this year to be his last year, this mo-
 next

with his last moneth, this week his last week, and but that he would change and amend his wicked life? No verily, hee would use the best means to repent, and to become a new man. But as the rich man in the gospel promised himself many years to live in ease, mirth, and fullness, when hee had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of many years, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Jews sins and calamities to this, that she remembered not her last end.

The longest space betwixt a mans coming by the womb, and going by the grave is but short: for, *Man that is born of a woman, hath but a short time to live.* Hee hath but a few dayes, and those full of nothing but troubles. And except the practice of pietie, how much better is the state of the child that yesterday was baptiz'd, and to day is buried, then *the* *thysalems*, who lived nine hundred sixtie nine years, and then died? Of the two, happier the babe, because he had lesse sin, and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life, seeing the whole life of man is nothing but a lingering death; so that as the Apostle protests, a man *dieth daily*. Heark in thine eare, O secure fellow, thy life is but a puffe of breath in thy nostrils, trust

134 *The practice of pietie.*

not to it. Thy soul dwels in a house of clay that will fall ere it be long, as may appear by the dimnesse of thy eyes, the deafnesse of thy ears, the wrinbles in thy cheeks, the rottennesse of thy teeth, the weaknesse of thy sinews, the trembling of thy hands, the kalender in thy bones, the shortnesse of thy sleep, and every gray hair, as so many summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy fathers coffin, break open the lid: see here, how *that Corruption is thy father, and the worm thy mother and sister*: seest thou how these are? so must thou bee ere long. Fool, thou knowest not how soon: thy hour-glasse runneth apace, and in all places, Death in the mean while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a foolerie: for a man lives fourty years, before he knows himself to bee a fool: and by that time hee seeth his folly, his life is finished.

Heark (*Husbandman*) before thou seest many more crops of harvest, thy self shall be ripe and death will cut thee down with his sickle. Heark (*Tradesman*) ere many fix moneths go over, thy last moneth will come on: after which, thou shalt trace away, and trade no longer. Heark (*most grave Iudge*) within a few terms, the term of thy life approacheth wherein thou shalt cease to iudge others, and

go thy self to be iudged. Heark (*O man of God*) that goest to the pulpit, preach this Sermon as it were the last that thou shouldst make to thy people. Heark (*Noble man*) lay aside the high conceit of thy honour: death ere it be long, will lay thy honour in the dust and make thee as base as the earth that thou treadest under thy feet. Heark (*thou that now readeest this book*) assure thy self, ere it be long, there will be but two holes where now thy two eyes are placed: and others shall read the truth of this lesson upon thy bare skull, which now thou readeest in this little book. How soon I know not, but this I am sure of that *thy time is appointed, thy moneths are determined, thy dayes are numbred and the very last houre is limited*, beyond which thou shalt not passe. For then the *first born of death* mounted on his pale horse, shall alight at thy door; and (*notwithstanding all thy wealth, thy honour, and the tears of thy dearest friends*) will carrie thee away bound hand and foot, as his prisoner, and keep thy body under a load of earth, untill that day come, wherein thou must be brought forth to receive according to the things which thou hast done in that body; whether good or evil. Oh let not then the false hope of an uncertain long life, hinder thee from becoming a present practiser of religious pietie. God offereth grace to day but who promiseth to morrow? There are

now in hell many young men, who had purposed to repent in their old age; but death cut them off in their impenitencie, so that they could attain to the time they desired for their repentance. The longer a man stirs in a disease, the harder it is to be cured; for as stonpe of sin breeds hardnesse of heart, and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wise man being to go a far and foull journey, will not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age, whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? Is it wisdom for him that is to sail a long and dangerous voyage, to ly playing and sleeping whilest the winde scryeth, and the sea is calmed the ship sound, the pilot well, the mariners strong; and then set forth when the windes are contrary, the weather tempestuous, the sea raging, the ship rotten, the pilot sick, and the sailers languishing? Therefore, O sinfull soule begin now thy conversion to God; whilst life, health, strength, and youth lasteth: before those years draw nigh, when as thou shalt say, *I have no pleasure in them.* GOD ever required in his service the *first borne*, and the *first fruits*; and those to be offered unto

him without delay. So Iust Abel offered unto God his firstlings, and fattest lambs; and reason good, that the best Lord should be first and best served. All Gods servants should therefore remember to serve their Brethren in the dayes of their youth; and early in the morning, like Abraham, to sacrifice unto GOD the young Isaac of their age. Yee shall not see *Isaac* (saith Ioseph to his brethren) except you bring your younger brother with you. And how shalt thou look in the face of Iests, if thou givest thy younger years to the devil; and bringest him nothing but thy blind, lame and decrepit old age? Offer it unto thy Prince, saith Malachie: If hee will not accept of an one to serve him; how shall the Prince of princes admit such an one to be his servant? If the King of Babel would have young men, (well favoured; and such as had abilities in them) to stand in his palace: shall the King of heaven have none to stand in his Court; but the blinde and lame; such as the soul of *Dion* hated? Thinkest thou, when thou hast served Satan with thy prime years, to satisfie God with thy dotage? Take heed, lest God turn thee over to thy old master again: that as thou hast, all the dayes of thy life done his work; so he may in the end pay thee thy wages. Is that a fit time to undertake by the serious exercises of repentance (which is the work of works) to turn thy sinfull soul to God

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GOD: when thou art not able with all thy strength, to turn thy weary bones on thy soft bed? If thou findest it so hard a matter now, thou shalt finde it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, that if thou bee not furnished afore hand, with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to hear the words of comfort from others: not to pray alone, nor to join with others who pray for thee. It may be thou shalt bee taken with a dumb palsey, or such a deadly senselesse, that thou shalt neither remember God, nor think upon thine own estate. And dost thou not well deserve, that GOD should forget to save thee in thy death, who art so unmindfull now to serve him in thy life? The fear of death will drive many at that time to cry, *Lord, Lord:* but Christ protesteth, that *hee will not then know them for his.* Yea, many shall then, like Esau, *wish tears seek to repent, and yet finde no place of repentance.* For man hath not free will to repent when hee will: but when GOD will give him grace: and if Mercy shewed her self so inexorable, that shee would not open her gates to so tender sinners as virgins, to so earnest suiters as Knockers, because they knocked

too late how thinkest thou that she will ever suffer thee to enter her gates, being so impure a wretch; that never thinkest to leave sin, till sin first leave thee, and dost never yet knock with thine own fists upon the breast of a penitent heart? And justly doth her grace deny to open the gates of heaven, when thou knockest in thine adversitie, who in thy prosperity wouldst not suffer Christ, whilst he knocked, to enter in at the door of thy heart. Trust not either late repentance, or long life: not late repentance, because it is much to be feared least that the repentance which the fear of death enforceth, dyes with a man dying. And the hypocrite, who deceived others in his life, may deceive himself in his death. GOD accepteth none but free-will offerings, and the repentance that pleaseth him, must be voluntarie, and not of constraint. Not long life, for old age will fall upon the neck of youth: and as nothing is more sure then death, so nothing is more uncertain then the time of dying. Yea, oftentimes when ripeness of sin is hastened by outragiousness of sinning, GOD suddenly cutteth off such vicious livers, either with the sword, intemperatenesse, luxurie, surfer, or some other fearfull manner of sickness. Mayest thou not see, that it is the evil spirit that perswades thee to defer thy repentance till old age; when experience tels thee, that
not

notime of a thousand that takes thy course
 doth yet attain unto it. *and of gods will*
 - dot of Gods do by Spirit move thee, not to
 give thyself any longer to sit and drink with
 the drunken, lest thy master send a task for thee
 in a day when thou doest sit and for him, and in
 an hour that thou art not aware of; and so sud-
 dely cut thee off, and appoint thee thy portion
 with the hypocrites, where shall be weeping and
 gnashing of teeth. But if thou lovest long life
 fear God, and long for life everlasting. The
 longest life here, when it comes to the period
 will appear to have been but as a tale that is
 told, a vanishing vapour, a flitting shadow, a
 seeming dream, a glorious flower, growing
 and flourishing in the morning, but in the eve-
 ning cut down and withered: or like a mag-
 vers shuttle, which by winding here and there
 swiftly unwindeth it self to an end. It is but
 a moment, saith S. Paul O then the madness
 of man! that for a moment of sinful pleasure
 will hazard the loss of an eternall weight of
 glory.

These are the seven chief hinderers of pie-
 tie, which must be cast out like Mary Magda-
 lins seven devils, before ever thou canst be-
 come a true practiser of pietie: or have any
 found hope to enjoy either favour from
 Christ by grace, or fellowship with him in
 glory.

saith, god shall see thee, and shall be glorified

The practice of pietie.

The conclusion.

TO conclude al. for much as thou feelest that without Christ thou art but a slave of sin, Deaths vassall, and worms meat, whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end. What wile man would incur these hellish torments, though he might by living in sin purchase to himself for a time, the Empire of *Augustus*, the riches of *Cresus*, the pleasures of *Solomon*, the policie of *Achitophel*, the voluptuous fare and fine apparell of *Dives*: for what should it avail a man (as our Saviour saith) to win the whole world for a time, and then to lose his soul in hell for ever?

And seeing that likewise thou feelest how great is thy happinesse in Christ; and how vaine are the hinderances that debar thee from the same; beware (as the Apostle exhorteth) of the deceisfulnesse of sin. For that sin which seems now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soul: and in the mean while harden (unawares) thine impenitent heart.

Sin (as a Serpent) seems beautifull to the eye: but take heed of the sting behind, whose venomous effects if thou knewest, thou wouldst as carefully shun from sin, as from a Serpent. For

The practice of pietie.

1. Sin did never any man good, and the more sin a man hath committed, the more odious hee hath made himself to GOD, the more hatefull to all good men.

2. Sin brought upon thee all the evil crosses, losses, disgraces and sicknesse, that ever befell thee. Foo's (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. Jerome in lamenting manner asketh the question, *Wherefore is the living man sorrowfull?* The holy Ghost answereth him, *Man suffereth for his sin.* Hereupon the Prophet takes up that dolefull outcry against sin, as the cause of all their miseries, *we now unto us that ever we have sinned.*

3. If thou doest not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses; shame, and judgement, then ever hitherto befell thee, Reade Levit. 29. 18. &c. Deut. 28. 15, &c.

4. And lastly, if thou wilt not cast off thy sin, God (when the measure of thy iniquity is full) will cast thee off for thy sin: for as he is just, so hee hath power to kill and cast into hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternall wrath due thereto in the world to come, and be assured that thou art not one of those who are given over to a reprobate sense; *Let then (O sinner) my counsel be acceptable unto thee: break off*

finis by righteousness, and shine iniquities by shewing mercy toward the poore. O let there (at length) bee an healing of thine error. Nathan used but one parable, and David was converted: *Jonas* preached but once to *Ninive*, and the whole city repented. Christ looked but once on *Peter*, and he went out and wept bitterly. And now that thou art oft, and so lovingly intreated, not by a prophet, but by Christ the Lord of Prophets: yea, that GOD himself by his embassadours doth pray thee to be reconciled unto him: leave off thine adulterie, with *David*; repent of thy sins, like a true *Ninivite*; and whilst Christ looketh in mercy upon thee, leave thy wicked corruptions, and weep bitterly for thine offences.

Content not thy self with that formall religion which unregenerated men have framed to themselves, in stead of sincere devotion. For in the multitude of opinions, most men have almost lost the practice of true religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked, that hee is addicted to all kinde of vices (for there is an Antipathie betwixt some vices.) But remember that Christ saith, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Consider with thy self, how far thou comest

short

short of the Pharisees in fasting, praying, frequenting the Church, and in giving of almes. Think with thy self, how many Pagans, who never knew baptism; yet in morall vertues, and honesty of life, go far beyond thee. Where is then the life of Christ thy master? and how farre art thou from being a true Christian? If thou dost willingly yeeld to live in any one grosse sin, thou canst not have a regenerated sou; though thou reformat thy self, like Herod, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the commandments of G O D alike: for (saith S. James) *Hee that shall offend in one point of the law (wilfully) is guilty of all.* And Peter bids us, *lay aside (not some, but) all malice; guile and hypocrisie, &c.* One sin is enough to damne a mans sou, without repentance: dream not to go to heaven by any nearer or easier way then Christ hath trained unto us in his word. The way to heaven is not easie or common, but strait and narrow; yea, so narrow that Christ protesteth that *a rich man shall hardly enter into the kingdom of heaven*; and that those who enter are but few; and that those few cannot get in but by striving; and that some of these who strive to enter in, shall not be able. This all Gods Saines (whilst they here lived) knew well; when with so often fasting, so earnest prayers, so frequent hearing of the word, and receiving

receiving the Sacraments, and with such abundance of tears, they devoutly begged at the hands of God, for Christs sake, to bee received into his kingdom.

If thou wilt not belceve this truth, I assure thee that the devil, which perswads thee now that it is easie to attain heaven, will tell thee hereafter, that it is the hardestt'usinesse in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to heaven: get forthwith (like a wise virgine) the oyl of pietie in the lamp of thy conversation; that thou mayest be in a continuall readines to meet the Bridegroom, whether he cometh by death; or by iudgement. Which that thou mayest the better do, let this be thy daily practice:

How a private man must begin the morning with pietie.

AS soon as ever thou awakest in the morning, keep the doore of thy heart fast shut, that no carnally thought may enter, before that God be come in first: and let him before all others have the first place therein. So all evil thoughts either will not dare to come in, or shall the easier bee kept out, and the heart will more favour of pietie, and godlinesse

linesse all the day after. But if thy heart bee not then (at thy first waking) filled with some heavenly meditations of GOD and his word; and dressed like the lamp in the tabernacle, every morning and evening with the Oyle alive of Gods word; and perfumed with the sweet incense of prayer: Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of GOD all the day after, sending forth nothing but the stench of corrupt and lying words and of rash and blasphemous oathes.

Begin therefore every dayes work with GODS word and prayer: And offer up unto GOD upon the altar of a contrite heart, the groanes of thy spirit, and the calves of thy lips, as thy morning sacrifice, and the first fruits of the day. And as soon as thou awakest, say unto him thus:

*A short soliloquie when one first
wakes in the morning.*

MY soul waiteth on thee, O LORD,
when the morning watch watcheth
for thy morning. O GOD, therefore be merciful
unto me, and blesse mee, and cause thy
face to shine upon mee: fill mee with thy mercy
this morning, so shall I reioyce, and be
glad all my dayes.

Meditation

Meditations for the morning.

Then meditate,

1. **H**OW almighty GOD can (in the resurrection) as easily raise up thy body out of the grave, from the sleep of death; as he hath this morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which resurrection day, Christ shall come to be glorified in his Saints: and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall shine as bright as the Sun. All the Angels shining likewise in their glory, the body of Christ surpassing them all in splendor and glory: and the Godhead excelling it. If the rising of one Sun make the morning skie so glorious, what a bright shining and glorious morning will that bee, when so many thousand thousands of bodies, far brighter then the Sun, shall appear and accompany Christ, and his glorious train, coming to keep his generall Sessions of righteousness, and to iudge the wicked angels, and all ungodly men? And let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternall blesse and glory of that day, which is properly termed the resurrection of the Iust. Beasts have bodily eyes to see the ordinarie light

light of the day: but endeavour thou with the eyes of faith, to foresee the light of this day.

2. That thou knowest not how neere the evill spirit (which *night and day like a roaring lyon, walketh about seeking to devour thee*) was unto thee whilst thou sleepest, and wast not able to help thy self: and that thou knowest not what mischief hee would have done to thee; had not God hedged thee and thine, with his ever-waking providence, and guarded thee with his holy and blessed angels.

3. If thou hearest the cock crow, remember Peter, to imitate him, and call to minde that *cock-crowling* sound of the last trumpet, which shall waken thee from the dead. And consider in what case thou art, if it sound now: and become such as thou wouldest wish to bee then: lest at that day thou wilt wish that thou hadst never seen this, yea, ever the day of thy natural birth, for want of being new-born by spiritual grace. When the cock crows, the thief despairs of his hope, and gives over his nightes enterprize: so the devil leaves to tempt or attempt any further, when he hears the devout soul waking herself with morning prayer.

4. Remember that almighty God is about thee, and seeth thy down-lying, and thy up-rising, understandeth thy thoughts, and is acquainted with all thy wayes. Remember

likewise

likewise that his holy angels, who guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awfull presence of God, and in the sight of his holy angels.

5. As thou art putting on thine apparell, remember that they were first given as coverings of shame, being the filthy effect of sin and that they are made but of the offals and excrements of dead beasts; Therefore whether thou respect the stuffe, or the first institution, thou hast so little cause to bee proud of them, that thou hast great cause to be humbled at the sight and wearing of them; seeing the richest apparell are but fine covers of the foulest shame. Meditate rather, that as thine apparell serves to cover thy shame, and to fence thy body from cold: so thou shouldst bee as careful to cover thy soul with that *wedding garment*; which is the *righteousnesse of Christ*, and (because apprehended by our faith) called the *righteousnesse of the Saints*: lest whilest we are richly apparelled in the sight of man, we bee not found to walk naked, (so that all our filthiness be seen) in the sight of God. But that with his *righteousnesse* (as with a robe) we may cover ourselves from perpetuall shame: and shield our souls from that fierie cold that will procure eternall weeping and gnawing of teeth. And with all consider how blessed a people were

were our nation, if every filken lute did contain a sanctified soul. And yet a man would thinke that on whom GOD bestowed most of thine outward blessings of them he should receive greatest inward thanks. But if it prove otherwise, their reckoning will prove the heavier in the day of their accounts.

6. Consider, how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a new life: and in causing the Sun after his incessant race, to rise again to give thee light. Let not then his glorious light burn in vaine: but prevent rather as often as thou canst the Sun rising, to give God thanks and kneeling down at thy bed-side, salute him at the day-spring, with some devout *Anteluzanum*, or morning *Soliloquie*, containing an humble confession of thy sins the pardon of thy faults, a thanksgiving for all his benefits, and a crating of his gracious protection to his Church, thy self, and all that do belong unto thee.

Brief directions how to read the holy Scriptures, even every yeare over with ease, profit, and reverence.

BUT forasmuch, that as Faith is the soul, so reading and meditating of the word of God, are the parents of piety. Therefore

before thou prayest in the morning first read a chapter in the word of God, then meditate a while with thy self, how many excellent things thou canst remember:

As first, what good counsels or exhortations to good works, and to holy life.

Secondly, what threatnings or judgements against such and such a sin; and what fearfull examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiserh to patience, chastity, mercy, alms deeds, zeal in his service, charity, faith, and trust in God and such like Christian vertues.

Fourthly, what gracious deliverances God hath wrought, and what speciall blessings he hath bestowed upon them who were his true and zealous servants.

Fifthly, apply these things to thine own heart, and read not these chapters, as matters of historicall discourse; but as if they were so many letters, or epistles sent down from God out of heaven, unto thee; for *whatsoever is written, is written for our learning,* Rom. 15. 4.

Sixthly, read them therefore with that reverence, as if God himself stood by, and spake these words unto thee, to excite thee to these vertues, to dissuade thee from those vices: assuring thy self, that if such sins (as thou readest there) be found in thee without

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repent-

repentance, the like plagues will fall upon thee: but if thou doest practise the like pietie and vertuous deeds, the like blessings shall come unto thee and thine.

In a word, apply all that thou readeſt in holy Scripture, to one of theſe two heads chiefly; either to confirm thy faith, or to increase thy repentance: for as *Suſtine & Abſtine*, bear and forbear, was the Epitome of a good Philoſophers life; ſo *Crede & reſipice* beleeve and repent, is the whole ſum of a true Chriſtians profeſſion. One chapter thus read with underſtanding, and meditated with application, will better feed and comfort thy ſoul, then five read and run over without marking their ſcope or ſenſe, or making any uſe thereof to thine own ſelf. If in this manner thou ſhalt read three chapters every day: one in the morning, another at noon, and the third at night (reading ſo many pſalmes in ſtead of a chapter, as our Church *Liturgie* appoints for morning and evening prayers) thou ſhalt read over all the *Canonick Scriptures* in a year, except ſix chapters, which thou mayeſt adde to the taſk of the laſt day of the year. The reading of the Bible in order, will help thee the better to underſtand both the Hiſtory and ſcope of the holy Scripture. And as for the *Apocrypha*, being but penned by mans ſpirit, thou mayeſt reade them at thy pleaſure: but be-
lect

leeve them so far as they agree with the canonicall Scripture, which is indited by the holy Ghost.

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to reade every morning a chapter, &c. O man, remember that thy life is but short, and that all this businesse is but for the use of this short life: but salvation or damnation is everlasting. Rise up therefore every morning by so much time the earlier, defraud thy foggy flesh of so much sleep, but robbe not thy soul of her food, nor God of his service: and serve the almighty duely, whilest thou hast time and health.

Having thus read thy chapter, as thou art about to pray, remember, that God is a God of holinesse, whereof he warneth us by repeating so often, *Be ye holy, for I am holy.* And when hee devoured with a sudden fire Nadab and Abihu, for offering unto him incense with strange fire (like those now-a-dayes, who offer prayers from hearts fraught with the fire of lust and malice) the LORD would give no other reason of his iudgements but this, *I will be sanctified in them that come near mee.* As if he should have said; if I cannot be sanctified by them who are my servants, in serving me with that holinesse that they should; I will be sanctified on them, by confounding them with my iust iudgements;

which their lewdnesse doth deserve. GOD therefore cannot abide any wilfull uncleannesse, or filthinesse in them who serve him: insomuch that hee commanded the Israelites, that when they were in campe against their enemies, they should dig a hole with a paddle, and cover their excrements: his reason is, *For the Lord thy God walketh in the midst of the campe, to deliver thee, and to give thine enemies before thee: therefore thy host shall be holy, that he see no filthy thing in thee, and turn away from thee.*

If he will have men to be so holy in time of war in the field: how much more holinesse expecteth hee at our hands in time of peace in our houses? Therefore saith Zophar in Iob, *If thou prepare thine heart, and stretch out thine hand toward God to pray, if iniquitie be in thy hand, put it far away, and let no wickednesse dwell in thy tabernacles.* For as Esay saith *If there be any uncleannesse in our hands (that is, any sin whereof wee have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers.*

Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sin: and that thy minde is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel which becometh thy

thy calling, and the image of G O D which thou bearest, shut thy chamber doore, and kneel down at thy bed side, or some other convenient place : and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of GOD, who seeth the inward intention of thy soul ; offer up unto God, from the altar of a contrite heart, thy prayer as a morning sacrifice through the mediation of Christ in these or the like words.

A prayer for the morning.

O Most mighty and glorious God, full of incomprehensible power and majesty, whose glory the very heaven of heavens is not able to contain: look down from heaven upon mee thine unworthy servant, who here prostrate my self at the footstool of thy throne of grace. But look upon mee, O Father, through the merits and mediation of Iesus Christ thy beloved Son, *in whom only thou art well pleased.* For of my self I am not worthy to stand in thy presence, or to speak with my unclean lips to so holy a God as thou art. For thou knowest that *in sin I was conceived* and born, and that I have lived ever since in iniquity: so that I have broken all thy holy commandments by sinfull

motions, unclean thoughts; evil words, and wicked works; omitting many of those duties of pietie which thou requirest for thy service and committing many of those vices which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou mayest confesse unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I doe here with grief of heart confesse unto thee, &c.*]

And for these my sins, O Lord, I stand here guilty of thy curse, with all the miseries of this life, and everlasting torments in hell fire when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea, Lord, I confesse, that it is thy *mercy which endureth for ever, and thy compassion which never fails*, that is the cause that I have not been long ago consumed.

But wish thee, O Lord, there is mercy, and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs merit, I intreat thy divine maiesty; that thou wouldst not enter into iudgement with thy servant, neither be extreme to mark what I have hitherto done amisse: for if thou doest, then no flesh can be iustified in thy sight; nor any living stand in thy presence. But be thou mercifull unto

unto me, and wash away all the uncleannesse of my sins, with the merits of that precious blood, which Iesus Christ hath shed for mee. And seeing that he hath borne the burthen of that curse which was due to my transgressions: O Lord, deliver me from my sins, and from all those judgements which hang over my head, as due unto me for them: And separate them from thy presence as, far as the East is from the west: bury them in the buriall of Christ; that they may never have power to rise up against me, to shame me in this life or to condemne me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the blood of thine immaculate lamb; but also to purge my heart by thy holy Spirit, from the drosse of my naturall corruption: that I may feel thy Spirit, more and more killing my sin in the power and practice thereof: so that I may with more freedome of minde, and liberty of will serve thee the everliving G O D, in righteousness and holinesse, this day: And give mee grace that by the direction and assistance of the same thy holy Spirit, I may persevere to bee thy faithfull and unfeigned servant, unto my lives end; that when this mortall life is ended, I may be made a partaker of immortality and everlasting happinesse in thy heavenly kingdome. In the mean time, O Lord, whilst it is thy blessed will and pleasure,

that I may continue to spend and end that small number and remnant of dayes, which thou hast appointed for mee to live in this vaile of misery: *Teach mee so to number my dayes, that I may apply my heart unto wisdom.*

And as thou dost adde dayes unto my life; so good Lord, I beseech thee, adde repentance and amendment to my dayes: that as I grow in years, so I may increase in grace and favour with thee, and all thy people. And to this end give unto mee a supply of all those graces which thou knowest to bee wanting in mee, and necessary for mee, with an encrease of all those good gifts wherewith thou hast already endowed mee: that so I may bee the better enabled to lead such a godly life, and honest conversation, as that thy name may thereby bee glorified, others may take good example by me, and my soul may more cheerfully feed on *the peace of a good conscience*, and be more replenished with the joy of the holy Ghost. And here, O Lord, according to my bounden duety, I give thee most humble and hearty thanks for all those blessings which of thy goodnesse thou hast bestowed upon mee. And namely, for that thou hast of thy free love, according to thine *eternall purpose* elected mee before the foundation of the world was laid unto salvation in Iesus Christ: for that thou hast created mee in thine own image: and hast begun to restore that in mee, which was lost

lost in our first parents: for that thou hast effectually called mee by the working of thy Spirit, in the preaching of the Gospel, and the receiving of thy Sacraments, to the knowledge of thy saving grace, and obedience of thy blessed will: for that thou hast bought and redeemed me with the blood of thine only begotten Son, from the torment of Hell, and thrall of Satan: for that thou hast by faith in Christ freely iustified mee: who am by nature the child of wrath: for that thou hast in good measure sanctified mee by thine holy Spirit, and givest mee so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord, for my life, health, wealth, food, raiment, peace, prosperitie, and plenty: and for that thou hast preserved mee this night from all perils and dangers of body and soul, and hast brought mee safe to the beginning of this day. And as thou hast now wakened my body from sleep: so I beseech thee waken my soul from sin, and carnall securitie: and as thou hast caused the light of the day to shine in my bodily eyes: so good Lord, cause the light of thy word and holy Spirit to illuminate my heart, and give mee grace as one of thy children of light, to walk in all holy obedience before thy face this day: that I may endeavour to keep faith and a clear conscience towards thee and towards all men, in all my thoughts, words and

dealings. And so, good Lord, blesse all my studies, and actions which I shal take in hand this day, that they may tend to thy glorie, the good of others, and the comfort of mine own soul and conscience in that day, when I shall make my finall accounts unto thee for them. Oh my God, keep thy servant that I do no evil unto any man this day: and let it be thy blessed will, not to suffer the devil, nor his wicked angels, nor any of his evil members, or my malicious enemies, to have any power to do mee any hurt or violence. But let the eye of thy holy providence watch over me for good, and not for evil: and command thy holy angels to pitch their tents round about mee, for my defence and safety in my going out, and coming in, as thou hast promised they should do about them that fear thy name. For into thy hands, O Father I do here commend my soul and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if at any time this day, I shall through frailty forget thee; yet Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be mercifull unto thy whole church, and chosen people, wheresoever they live upon the face of the earth. De-
send

send them from the rage and tyrannie of the devil, the world and Antichrist. Give thy Gospel a free and a joyfull passage through the world, for the conversion of those, who belong to thine election and kingdome.

Blesse the churches and kingdomes (wherein wee live) with the continuance of peace, justice, and true religion. Defend the kings majesty from all his enemies, and grant him a long life, in health and all happinesse, to reigne over us. Blesse our gracious Queen *Mary*, Prince *Charles*, the Ladie *Mary*, the Ladie *Elizabeth*, and all her princely issue: encrease in them all heroicall gifts and spirituall graces, which may make them fit for those places for which thou hast ordained them. Direct all the Nobilitie, Bishops, Ministers and Magistrates of this Church and Common-wealth, to govern the commons in true religion, justice, obedience and tranquillitie. Bee mercifull unto all the brethren which fear thee, and call upon thy name. And comfort as many among them as are sick and comfortlesse in body or mind: especially, bee favourable to all such as suffer any trouble or persecution for the testimony of thy truth, and holy Gospel: and give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom: for the glory of thy name, the further enlarging of the truth, and the more ample

ample encrease of their own comfort and consolation. Hasten thy coming. O blessed Saviour, and end these sinfull daies. And give mee grace, that like a wise virgin I may bee prepared with oyl in my lamp, to meet the sweet Bridgroom of my soul, at thy coming, whether it bee by the day of death, or of judgement. And then Lord Iesus come when thou wilt: *even Lord Iesus come quickly.* These and all other graces which thou knowest needfull and necessary for mee this day and evermore, I humbly beg and crave at thy hands, O Father, giving thee thy glory, in that form of prayer which Christ himselfe hath taught me to say unto thee:

*Our Father which art in heaven,
Hallowed be thy name, &c.*

*Meditations to stir us up
to morning Prayer.*

IF when thou art about to pray, Satan shal suggest that thy prayers are too long and that therefore it were better either to omit prayers, or else to cut them shorter: meditate that prayer is thy spirituall sacrifice wherewith God is well pleased: and therefore it is so displeasing to the devil, and so irksome to thy flesh. Bend therefore thy affections (will they, nill they) to so holy an exercise: *assur-*

assuring thy self that it doth by so much the more please G O D, by how much the more it is displeasing to thy flesh.

2. Forget not how the holy Ghost puts it down as a speciall note of reprobats: *They call not upon the Lord: They call not upon G O D.* And when *Eliphaz* supposed that *Iob* had cast off the fear of God, and that God had cast *Iob* out of his favour; hee charged him, that he *restrained prayer before God*: making that a sure note of the one, and a sufficient cause of the other. On the other side, that G O D had promised, that *whosoever shall call on his name, shall be saved.* It is certain, that hee who maketh no conscience of the duty of prayer, hath no grace of the holy Spirit in him. For the Spirit of Grace and of Prayer are one, and therefore grace and prayer go together. But hee that can from a penitent heart (morning and evening) pray unto God it is sure that hee hath his measure of grace in this world, and he shall have his portion in the life which is to come.

3 Remember, that as loathing of meat, and painfulnesse of speaking, are two symptoms of a sick body: so irksomnesse of praying, when thou talkest with G O D, and carelesnesse in hearing, when God by his word speaks unto thee, are two sure signes of a sick soul.

4. Call to minde the zealous devotion of the Christians in the primitive Church: who spent

spent many whole nights and vigils in watching and praying for the forgiveness of their sins; and that they might be found ready at the coming of Christ. And how that *David* was not contented to pray at morning, at evening, and at noon, but he would also rise up at midnight to pray unto God. And if Christ did chide his disciples, because they would not watch with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain mask, or a play; yea, whole daies and nights in carding and dicing to please thy flesh; bee ashamed to think a prayer of a quarter of an hour long to be too long an exercise for the service of God.

5. Consider, that if the Papists in their blind superstition, do in an unknown, and therefore unedifying tongue (fit only for the children of mysticall *Babylon*) mutter over upon their beads, every morning and evening so many scores of *Ave Marias*, *Pater-nosters*, and idolatrous prayers: how they shall, in their superstitious devotion, rise up in judgement against thee, professing thy self to be a true worshipper of Christ. If that thou thinkest these prayers to be too long a task, being shorter for quantitie then theirs, but far more profitable for qualitie, tending only to Gods glorie, and thy good; and so completed

led of Scripture phraſe, as that thou mayeſt ſpeak to God as well in his own holy words, as in thy own native language: Be aſhamed that Papists in their ſuperſtitious worſhipping of creatures ſhould ſhew themſelves more devout then thou, in the ſincere worſhipping of the true and only God: and indeed a prayer in private devotion, ſhould bee *one continued ſpeech*, rather then *many broken fragments*.

6. Laſtly, when ſuch thoughts come into thy head, either to keep thee from prayer, or to diſtract thee in praying: remember that thoſe are the *fowls* which the *evil one* ſends to devour the good ſeed, and the carcaſſes of thy ſpiritual ſacrifices; but endeavour with *Abraham*, to drive them away. Yet notwithstanding, if thou perceivest at ſome times, y thy ſpirit are dull, and thy mind not apt for prayer and holy devotion: ſtrive not too much for that time, but humbling thy ſelf at the ſenſe of thy infirmitie and dulneſſe, knowing that GOD accepteth the *willing minde*, though it bee oppreſſed with the heavineſſe of the fleſh, endeavour the next time to recompenſe this dulneſſe; by redoubling thy zeal: and for the time preſent commend thy ſoul to God in this or the like ſhort prayer.

Another

Another short morning prayer.

O Most gracious God, and mercifull Father, I thine unworthy servant do here acknowledge, that as I have been *born in sin*, so I have lived *in iniquitie*, and broken every one of thy commandments, in thought, word and deed, following the desires of mine own will, and lusts of my flesh, not caring to bee governed by thy holy word and Spirit: and therefore I have iustly deserved all shame and miserie in this life, and everlasting condemnation in hell fire, if thou shouldest but deal with mee according to thy iustice and my desert. Wherefore, O heavenlie Father, I beseech thee, (for thy Son Iesus Christ his sake, and for the merits of that bitter death and bloodie passion, which I beleue that hee hath suffered for mee) that thou wouldest pardon and forgive unto mee all my sins, and deliver mee from the shame and vengeance; which is due unto mee for them. And send thy holy Spirit into my heart, which may assure mee, that thou art my Father, and that I am thy childe, and that thou lovest mee with an unchangeable love: and let the same thy good Spirit lead mee in thy truth, and crucifie in me more and more, all worldly and carnall lusts, that my sin may more and more die in mee; and that I may serve thee in unfeined

feined righteousness and holiness this day, and all the dayes of my life: that when this mortall life is ended, I may (through thy mercie in Christ) be made a partaker of everlasting glory in thy heavenlie kingdome. And here, O Lord, from the bottonie of my heart I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for electing mee in thy love, redeeming mee by thy Son, sanctifying mee by thy Spirit, and preserving mee from my youth up, untill this present day and hour. by thy *most gracious providence*. I thank thee most specially, for that thou hast defended mee this night, from all perils and dangers, and hast brought mee safe to the beginning of this day. And now, good Lord, I beseech thee; keep me this day from all evil that may hurt mee, and from falling into any grosse sin that should offend thee. Set thy tear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glorie, the good of others, and the peace of mine own conscience. And to this end, I commend myself and all my wayes and actions; together with all do belong unto mee, unto thy gracious direction and protection; praying thee to keep both them and mee from all evil, and to give a blessing to all our honest endeavours. Defend thy whole Church from the tyrannie of the world, and

of

of Antichrist. Preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous reigne over us. Blesse our gracious Queen *Marie*, Prince *Charles*, the Ladie *Marie*, the Ladie *Elizabeth*, and all her princely issue: endue them with thy grace, and defend them from all evil. Blesse all our Ministers and Magistrates with those graces and gifts, which thou knowest necessarie for their places: bee favourable to all that fear thee, and tremble at thy judgements: comfort all those that are sick and comfortlesse. Lord, keep mee in a continuall readinesse by faith and repentance for my last end: that whether I live or die, I may bee found thine own, to thine eternall glorie, and mine everlasting salvation, through Iesus Christ my onlie Saviour. In whose blessed name I beg these mercies at thy hands, and give thee thy praise and glorie, in that prayer which hee hath sanctified with his own lips, saying, *Our Father which art in heaven, &c.*

*Further meditations to stir us up
to prayer in the morning.*

THink not any businesse or haste (though never so great) a sufficient excuse to omit prayer in the morning: but meditate,
1. That the greater thy businesse is, by so much

much the more need thou hast to pray for Gods good speed and blessing thereon; seeing it is certain that nothing can prosper without his blessing.

2. That many a man when hee thought himself surest, hath been soonest crossed; so mayest thou.

3. That many a man hath gone out of his doore, and never come in again. Many a man who rose well and livelie in the morning hath been seen a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drink, or fence thy bodie from ill airs: how much more carefull shouldest thou bee to pray, to preserve thy soul from evil temptations?

4. That the time spent in prayer never hindereth, but furthereth and prospereth a mans journey and businesse.

5. That in going abroad into the world, thou goest into a Forrest full of unknown dangers: where thou shalt meet many briers to teare thy good name, many snares to trap thy life, and many hunters to devour thy soul. It is a field of pleasant grasse, but full of poysonous Serpents. Adventure not therefore to go naked among these briers, till thou hast prayed Christ to cloath thee with his *Righteousnesse*, nor to passe through these *snares and ambushments*, till thou hast prayed for Gods *providence* to be thy *guide*, nor to walk

walk bare foot through this snakie field, till
*(having thy feet shod with the preparasion of
 the Gospel of peace)* thou hast prayed to have
 still the brazen Serpent in the eyes of thy
 faith, that so if thou comest not home holier,
 thou mayest bee sure not to return worser,
 then when thou wentest out of door.

Therefore, though thy haste be never so
 much, or thy businesse never so great; yet go
 not about it, nor out of thy doors, till thou
 hast at least used this or the like short praier.

A brief prayer for the morning.

O Mercifull Father, for Iesus Christ his
 sake I beseech thee, forgive me all my
 known and secret sins, which in thought,
 word, or deed, I have committed against thy
 divine maiesty. And deliver me from al those
 iudgements which are due unto me for them
 and sanctifie my heart with thy holy Spirit,
 that I may henceforth lead a more godly and
 religious life. And here (O Lord) I praise
 thy holy name: for that thou hast refreshed
 me this night with moderate sleep and rest.
 I beseech thee likewise, defend me this day
 from all perils and dangers of body and soul.
 And to this end I commend myself and all
 my actions, unto thy blessed protection and
 government; beseeching thee, that whether

I live or die, I may live and dye to thy glorie, and the Salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out, and coming in; and grant, that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this. O heavenly Father, for Iesus Christ thy Sons sake: in whose blessed name I give thee thy glory, and beg at thy hands all other graces which thou seest to be needfull for me this day and ever, in that prayer which *Christ himself* hath taught me, saying, *Our Father which art in heaven, &c.*

*Meditations directing a Christian
how hee may walk all the day
with God, like Enoch.*

HAVING thus begun, keep all the day after as diligent a watch as thou canst over all thy thoughts, words and actions, which thou mayest easily do, by craving the assistance of Gods holy Spirit, and observing these few rules.

First,

First, for thy thoughts.

1 **BE** carefull to suppress every sin in the *first motion*. Dash *Babylons* children (whilest they are young) against the stones. Tread (betimes) the *Cockatrice* egge, lest it break out into a *Serpent*. Let sin bee to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the custome of sinning take away the conscience of sin, and then shalt thou waxe so impudently wicked, that thou wilt neither fear GOD, nor reverence man.

2. Suffer not thy minde to feed it self up on any imagination, which is either impossible for thee to do, or unprofitable if it bee done: but rather think of the worlds vanity, to contemne it; of death, to expect it, of judgement, to avoid it; of hell, to escape it, and of heaven, to desire it.

3. Desire not to fulfill thy minde in all things, but learn to deny thy self those desires (though never so pleasing to thy nature) which being attained, will draw either scandal on thy religion, or hatred to thy person. Consider in every thing the end, before thou attempt the action.

4. Labour daile more and more to see thine own miserie through *unbelief*, *self love* and *willfull breaches of Gods law*, and the necessity of *Gods mercie*, through the merits of *Christ*

Christs passion, to be such, that if thou wert demanded, *what is the vilest creature upon earth?* thy conscience may answer; *Mine own self, by reason of my great sins:* And that if on the other side thou wert asked, *what thou esteamest to bee the most precious thing in the world:* Thy heart might answer, *One drop of Christs blood to wash away my sins.* And as thou tenderest the salvation of thy soul, live not in any wilfull filthinesse. For true faith, and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy generall calling, as in the frequent use of the word and sacraments: but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his commandments like *Iosias*, who turned to G O D with all his heart, according to all the law of *Moses*, And *Zachary* and *Elizabeth*, who walked in all the commandments of God without reproof. But if at any time, through frailty, thou slippest into any sin, lie not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy proof of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert, yet manage it wisely

wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they condemn for their unworthinesse but to cut off whom they envie for their greatnesse. Hee therefore is truelie prudent, who (considering the premises) neither affecteth nor neglecteth popularitie. But in any wise take heed of harbouring a discontented minde, for it may work thee more woe than thou art aware of. It is a speciall mercie, in the multitude of so many blessings as thou dost enioy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: and he sends thee some crosses, lest by too much prosperitie, playing the fool, thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with meaner, had they known their great dangers. And therefore *Competencie* rather than *Eminencie*. And in all thy will, have ever an eye to Gods will, lest thy self-action turns to thy own destruction. Happie the man, who in his short life is least known of the world, so that hee doth truelie know GOD and himself. Whatsoever crosse therefore thou hast to discontent thee, remember that it is lesse than thy sins have deserved. Count therefore Christ thy chief joy, and sin thy greatest grief: estimate no want to the want of grace, nor any losse to the losse of Gods favour.

and then the discontentment for outward meanes shall the lesse perplexe thy inward minde. And as oft as Satan shall offer any motion of discontentment to thy minde, remember S. Pauls admonition; *wee brought nothing into this world, and it is certain, that wee can carry nothing out. And having food and raiment, let us be therewith content. But they that will bee rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition. Pray therefore with wise Agur: O Lord, give mee neither povertie nor riches, feed mee with food convenient for mee, lest I bee too full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the Name of my GOD, in vain.*

7 Bestow no more thought upon worldly things, then thou needs must for the discharge of thy place, and the maintenance of thine estate: but still let thy care bee greater for heavenly then earthly things: and be more grieved for a dishonour done to God, then for an iniury offered to thy self. But if any private injurie bee offered unto thee, bear it as a Christian, with patience. Never was an innocent man wronged, but if patientlie hee bare his crosse, he overcame in the end. But thy good name in the mean-while is wounded: bear that also with patience: for hee that at the last day will give thy bodie a resurrection,

on, will as sure in his good time grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou doest thy self, is more then that which thine enemy can do unto thee. Neither canst thou more reioice him, then to hear that it thoroughly vexeth thee. But if thou canst shew patience on earth, GOD will shew himself iust from heaven. Pray for him, for if thou bee a good man thy self, thou canst not but reioice if thou shouldest see thy worst enemy to become a good man too. But if hee still continueth in his malice, and increaseth in his mischief, give thou thy selfe unto prayer; committing thy self, and commending thy cause unto the righteous Iudge of heaven and earth; saying with *Jeremie*, *Lord of hostes that indigest righteously, and triest the reins and the heart: vengeance is thine, and unto thee I have opened my cause.* In the meanwhile, waite, (with *David*) *on the Lord: Be of good courage, and bee shall comfort thine heart.*

8. The more others commend thee for an excellent act, bee thou the more humble in thy own thoughts. Affect not the vain praises of men: The blessed virgin was troubled when shee was truely praised of an angel. They shall bee praised of angels in heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy self: deal but uprightlie, others will do that for thee.

thee. Bee not thou curious to know other mens doings, but rather bee carefull that no man know any ill dealings by thee.

9. Esteeme no sin little, for the curse of GOD is due to the least: and the least would have damned thee, had not the Son of GOD died for thee. Bewail therefore the miserie of thine own estate: and as occasion is ministered, mourn for the iniquitie of the time, pray to God to amend it, and be not thou one of them that make it worse.

10. Lastlie, think often of the shortnesse of thy life, and certaintie of death; and wish rather a good life then a long. For as one day of mans life is to bee preferred before the longest age of a Stag, or Raven; so one day spent religiouslie, is to bee higher valued, then a mans whole life that is consumed in prophanesse.

Cast over therefore once everie day the number of thy daies, by subtracting thole that are past (as being vanished like yester nights dream) contracting them that are to come, (sith the one half must bee slept out, the rest made uncomfortable by the troubles of the world, thine own sicknesse, and the death of friends) counting onlie the present day thine; which spend as if thou wert so spend no more.

Secondly, for thy words.

1. **R**emember, that thou must answer for every idle word, that in multitude the wisest man shall overshoot himself. Avoid therefore all *sedious and idle talk*, whereof seldome ariseth comfort, many times repentance: especially beware of rash answers when the tongue outruns the minde. The word was thine whilest thou keptst it in: it is anothers as soon as it is out. O the shame when a mans own tongue shall be produced a witnesse, to the confusion of his own face!

Let then thy words be few, but *advised*: forethink whether that which thou art to speak, bee fit to bee spoken: affirme no more then what thou knowest to be true; and bee rather silent, then speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together in honesty and truth: hate *dissembling and lying* in another, detest it in thy self, or God will detest thee for it: for *he hateth alwayes and his father the devil alike*. And if once thou be discovered to make no conscience of lying, no man will beleefe thee when thou speakest a truth; but if thou lovest truth, more credit will bee given to thy word, then to a lyars oath. Great is the possession which Satan hath in those, who are so accustomed to lying that they will lye, though they get nothing

by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: and ever distinguish betwixt him that offendeth of infirmity (or against his will) and him who offendeth maliciously, and of purpose: let the one have pitie, the other iustice.

3. Keep thy speech as clean from all obscenitie, as thou wouldest thy meat from poison; and let thy talk be gracious that he that hears thee, may grow better by thee: and be ever more earnest, when thou speakest of religion, then when thou talkest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error: rejoyce to finde the truth and magnifie it. Study therefore three things especially: to *understand well*, to *say well*, and to *do well*.

And when thou meetest with Gods children, bee sure to make some holy advantage by them, learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still minister unto thee. For as the gifts of men, by much using, do perish and decrease so the gifts of God by much using, do the more grow and encrease, like the widows pitcher of oyle, which the more it powred to fill others vessels, the more it was still replenished in itself.

4. Beware that you beleeve not all that is told you, and that you tell not all that you hear: for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred make thee to reveale that which love in friendship bound thee a long time to conceale. But for fear of such after claps, observe two things.

First, though thou hast many acquaintances, yet make not any thy familiar friend, but he that truly fears God. Such a one thou never needest to fear: for though you should in some particulars fall out, yet Christian love, the main ground of your friendship will never fall away, and the fear of God will never suffer him to do thee any villany.

Secondly, do nothing in the sight of a civil friend, for which thou canst not be safe, unlesse it be concealed: nor any thing for which (if just cause be offered) thou needest fear him, if he prove thine unjust enemy. If thou hast done any thing amisse, ask God forgiveness, and perswade thy self rather then thy friend, to keep thine own counsel. For be assured, that what friendship soever is grounded upon any other cause then true religion, if ever that cause fail; the friendship falleth off: And the rather, because that as GOD

breed

breeds among men, *Truth, Peace, and Amity*, that we should live to do one another good: so the devil daily soweth falsehood, discord, and enmity, to cause (if he can) the dearest friends to devour one another.

5. Make not a jest of another mans infirmity: remember thine own. Abhor the frothy wit of a filthy nature, whose brains having once conceived an odde scoff, his minde travels (as a woman with child) till he bee delivered of it. Yea, hee had rather lose his best friend, then his worst jest. But if thou be disposed to be merry, have a speciall care to three things:

First, that thy mirth be not against *Religion*.

Secondly, that it be not against *Charitie*.

Thirdly, that it be not against *Chastitie*: and then be as merry as thou canst, *only in the Lord*.

6. Reioyce not at the fall of thine enemy, for thou knowest not what shall be the manner of thy own end. But be more glad to see the worst mans amendment, then his punishment. Hate no man, for fear lest Christ loves him: who will not take it well, that thou shouldest hate whom he loves. Christ loved thee when thou wast his enemy: by the merits therefore of his blood, he requireth thee for his sake, to love thine enemy. Denie him (being a Christian) if thou darest.

Hee asketh but forgiveness for forgiveness the forgiveness of an *hundred pence* for the forgiveness of *ten thousand talents*. The threescore hundred thousand *crowns* for ten *crowns*: Pettie forgiveness of man, for the infinite forgiveness of Almighty G O D. Though thou thinkest thine enemy unworthy to bee forgiven, yet Christ is worthy to bee obeyed.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth and fear not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall flatterie still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tels thee secretly and plainly of thy faults. Hee that seeth thee offend, and tels thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when hee needs, hath none to admonish him. Reprehension be it iust, be it uniuist; come it from the mouth of a friend or of a foe, it never doth a wise man harm. For if it bee true, thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes a wise man better, or warier. But if thou canst not endure to bee reprehended, do then nothing worthy of reprehension.

9. Speak not of God, but with fear and

reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy name in our mouthes, much lesse ought wee to abuse it vainly in our talk. But ordinarily to use it in vain, rashly, or false oathes, is an undoubted signe of a soul that never truly feared G O D. Pray therefore with *David*, when thou art to speak of any matter that may move passion. *Set a watch, O Lord, before my mouth, and keep the doore of my lips.*

10. Lastly, in praising, be discreet, in saluting, courteous, in admonishing, friendly, in forgiving, mercifull, in promising, faithfull, and bountifull in recompensing good service: making not the rewards of vertue, gifts of favour.

Thirdly for thy actions.

DO no evil though thou mightest: for G O D will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling: nor any thing in thy calling, till thou hast first taken counsel at *Gods word* of the lawfulness thereof, and prayed for his blessing upon thy endeavour; and then do it in the name of G O D with cheerfulness of heart, committing the successe unto him in whose

power it is to blesse with his grace, whatsoever businesse is intended to his glory.

2. When thou art tempted to do an evil work, remember that Satan is where his businesse is. Let not the childe of God bee the instrument of so base a slave; hate the work, if thou abhorrest the *author*. Ask thy conscience these two questions: *would I have another to do this unto me? what shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickednesse, and sin against him?* And remember with *Ioseph*, that though *no man seeth*, yet *God seeth all*. Fly therefore (with *Ioseph*) from all sins, as well those which are secret in the sight of God, as those that are manifest in the eyes of men. For God, as hee is iust, without speedy repentance, will bring thy secret sins, as he did *Dauids*, to the open light before all *Israel*, and before the *Sun*. Be therefore as much afraid of *secret sins*, as of *open shame*. And so avoid all in generall, as that thou doest not allow to thy self any one particular or darling sin, which the corruption of thy nature could best agree withall: For the craftie devil can hold a mans soul as fast by one, as by many sins, and faster by that one which doth please thee, then by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin: so be carefull to shun the occasion.

3. In effecting good actions which are *with-
in the compasse of thy calling*, distrust not Gods
providence, though thou see the means ei-
ther *wanting or weak*. And if means do offer
themselves, be sure that they be *lawfull*:
and having gotten lawfull means, take heed
that thou rely not more upon them then up-
on God himself. Labour in a lawfull calling,
is Gods ordinary means by which hee blef-
seth his children with outward things. Pray
therefore for Gods blessings upon his owne
means. In earthly businesse bear an heavenly
munde: do thou thy best endeavour, and com-
mit the whole successe to the *fore ordaining
wisdome of almighty GOD*. Never think to
thrive by those means which GOD hath ac-
cursed. That will not in the end prove gain
which is gotten with the losse of thy soul. In
all therefore both actions and means, ende-
avour with Paul to have *alway a clear consci-
ence towards GOD, and towards men*.

Look to your selves what conscience ye have,
For conscience shall damne, and conscience
shall save.

4. Love all good things for Gods sake:
but GOD for his own sake. Whilest thou
holdest GOD thy friend, thou needest not
fear who is thine enemie: for either God will
make thine enemie to become thy friend, or
will bridle him that hee can not hurt thee.

No man is overthrowen by his enemie, unlesse
that

that first his sin have prevailed over him, and God hath left him to himself. He that would therefore bee safe from the fear of his enemies, and live still in the favour of his God: let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed to the time to come with carefull providence.

5. Give every man the honour due to his place, but honour a man more for his goodnesse then for his greatnesse. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to bee thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto GOD, and count every blessing received from God, as a pledge of his eternall love, and a spur to a godly life.

6. Bee not proud for any externall worldly goods, nor for any internall spirituall gifts. *Not for externall goods*, because that as they came lately, so they will shortly bee gone again: their losse therefore is the lesse to bee grieved at. *Not for any internall gifts*: for as GOD gave them, so will hee likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puff up thine heart, with a pride of thine own worth, and contemne others, for whose good almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to self-conceited?

conceited? thou hast twentie vices, that may better vilifie thee in thine own eyes. Be the same in the *sight of God*, who beholds thine heart, that thou seemest to bee in the *eyes of men*, that see thy face. Content not thy self with an *outward good name*; when thy conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A *deserved good name* for any thing but for *godlinesse*, lasteth little, and is lesse worth. In all the holy Scriptures I never read of an hypocrites repentance: and no wonder, for whereas after sin, *conversion* is left as a means to cure a lother sinner, what means remaines to recover him who hath converted *conversion* it self into sin? Wo therefore unto the soul that is not, and yet still seemeth religious.

7. Mark the *fearfull ends* of notorious evil men, to abhor their wicked actions; mark the life of the *godly*, that thou mayest imitate it, and his blessed *end*, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest; and love the religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of religion, as matters of course and custome, without care and conscience to grow more holy and devout thereby. Observe therefore how by the continuall use of Gods means thou feelest thy speciall corruptions weakened, and thy sanctification more and

more

more increased: and make no more shew of holinesse outwardly to the world. then thou hast in the sight of GOD inwardly in thine heart.

8. Endeavour to rule those who live under thine authoritie, rather by love then by fear: for to rule by love is easie and safe, but tyrannie is ever accompanied with care and sorrow. *Oppression* will force the *oppressed* to take any advantage to shake off the yoke that they are not able to bear: neither will Gods justice suffer the sway that is grounded on *tyrannie* long to continue. Remember that though by *humane ordinance* they serve thee; yet by a more peculiar right they are Gods *servants*. Yea, now being *Christians*, not as thy *servants*, but above *servants*, brethren beloved in the Lord. Rule therefore over Christians (being a Christian) in love and mercie, like Christ thy master.

9. Remember, that of all actions none makes a Magistrate more like GOD (whose vicegerent hee is) then in doing justice *iustly*: for the due execution whereof.

First, have ever an open ear to the just complaints of unjust dealings.

Secendly, so lend an ear to the accuser, as that thou keep the other for the accused; for hee that decreeth for either part, before both bee heard, the decree may bee iust, but himself is unjust.

Thirdly

Thirdlie, in hearing both parts, encline not to the right hand of affection, or to the left of hatred: as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny no iustice, which is *Regia mensura*, to the meanest subiect: but let the cause of the poore and needie come in equall ballance with the rich and mightie. If thou perceivest on the one side in a cause, the *high hills of cunning advantage, powerfull combination, and violent persecution*: and on the other side, the *low valleyes of povertie, simplicitie, and desolation*: prepare thy way (as God doth) to iudgement, by raising valleyes, and taking down hills, equalling inequality: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong, betwixt partie and partie, let thy conscience bee carefull, rather *ius dicere*, to pronounce the law that is made *secundum allegata & probata*; rather then *ius dare*, to make a law of thine own, upon the authoritie of *Sic volo, sic iubeo*, fearing that fearfull malediction, *curset bee hee that remove his neighbours land-mark*: in trials of life and death, let judges, like *Elohim*, in iustice remember mercie, and so cast the severe eye of justice upon the fact, as that they looke with the pitifull eye of mercie upon the malefactor, wresting the favour of law, to the favour

favour of life, where grace promiset^h amendment; but if justice requireth that *one*, rather then *unitie* must perish, and that a rotten member must bee cut off, to save the whole bodie from putrifying; *fiat iustitia*. But whilst thou art pronouncing the sentence of judgement on another, rememer that thine owne judgement hangs over thine head. In all causes therefore iudge aright, for thou shalt bee sure to finde a righteous Iudge, before whom thou must shortly appear to be iudged thy self; at what time thou mayest leave to thy friend this for thine Epiraph:

*Nuper eram Iudex, jam iudicis ante tribunal
Subsistens, paveo: iudicor ipse modo.*

Many (I know not upon what grounds) seem to bee much agrieved with the lawes of the land; but wiser men may answer them with the Apostle, *Nos scimus bonam esse legem modo iudex ea legitime utatur: Wee know that the law is good, if a man use it lawfully*. And hee shall bee unto mee a righteous Iudge, whose heart neither corruption of bribes, fear of foes, nor favour of friends, can withdraw from the conscionable practice of those precepts. And to that rare and venerable Iudge, I say with Iehosaphat, *Bee of courage, & do iustice and the Lord will be with thee good*

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short; but the pains of pleasure abused,

are eternall. Use therefore lawfull recreation, so far forth as it makes thee the *fitter* in body and minde; to do more *cheerfully* the service of God, and the duties of thy calling. Thy work is great, thy time is but short: and hee who will recompense every man according to his works, standeth at the doore. Think how much work is behinde, how slow thou hast wrought in the time which is past, and what a reckoning thou shouldst make, if thy master should call thee this day to thine accounts. Bee therefore carefull hence-forth to make the most advantage of thy short time that remains, as a man would of an old *Lease*, that were near expiring: and when thou disposhest to recreate thy self, remember how small a time is allotted for thy life: and that therefore much of that is not to bee consumed in idloneffe, sport splayes, and toyish vanities; seeing the whole is but a short while, though it bee all spent in doing the best good that thou canst: for man was not created for sports, playes, and recreation: but zealously to serve GOD in religion and conscionably to serve his neighbour in his vocation; and by both, to ascertain himself of eternall salvation. Esteeme therefore the losse of time one of the greatest losses: redeem it carefully, to spend it wisely: that when that time commeth, that thou mayest bee no longer a *steward* on earth, thy
Master

Master may welcome thee with an *Euge bone* serve, and give thee a better in heaven, where thou shalt ioyfully enioy thy Masters ioyes for evermore.

Meditations for the Evening.

At evening when thou preparest thy self to take thy rest, meditate on these few points.

That seeing thy dayes are numbred, there is one more of thy number spent: and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more then thou sawest, heardest, or knewest before, and make thy best use of them, but especially, call to minde what sin thou hast committed that day against God or man: and what good thou hast omitted, and humble thy self for both. If thou findest that thou hast done any goodnesse, acknowledge it to bee Gods grace, and give him the glory, and count that day lost wherein thou hast not done some good.

3. If by frailtie, or strong temptation, thou shalt perceiue that thou hast committed any grievous sin, or fault, presume not to sleep, till thou have upon thy knees made a particular

cular reconciliation with GOD in Christ for the same, both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy finall reckoning before his Maiestie in the judgement day.

4. If thou have fallen out with any in the day, let not the *Sun go down in thine anger* that night. If thy conscience tells thee that thou hast wronged him, acknowledge thine offence, and intreat him to forgive thee. If he hath wronged thee, offer him reconciliation; and if he will not be reconciled, yet do thou from thy heart *forgive him, Mat. 5. 23.* But in any case presume not to be thine own revenger. For in so doing thou doest GOD a double iniurie. First, in offering to take his sword of justice out of his hand, as though he were not just: having reserved the execution of *vengeance* to himself. Secondly, in usurping authoritie over his servant, without referring the cause to his hearing, and censure, being his and thyn master. Besides, thou art too partiall to be a revenger. For if thou be to execute revenge on thy self thou wilt do it too lightly; if on thy enemie, too heavily. It belongeth therefore to GOD to revenge, to thee to forgive.

And in testimonie that thou hast freely
forgiven

forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life: and the next time that occasion is offered (and it lyes in thy power) do him good: and reioyce in doing it: for he that *doth good to his enemies*, shews himself the childe of God, and his reward is with God his Father.

5. Use not sleep as a means to satiate the foggy lithernesse of thy flesh: but as a medicine to refresh thy tired senses and members. Sufficient sleep quickneth the minde, and reviveth the body: but immoderate sleep dul- leth the one, and farneth the other.

6. Remember that many go to bed, and never rise again till they be wakened, and rise up by the fearfull sound of the last trumpet. But he that sleepeth and wakeneth with prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to sleep securely, and safely, yeeld up thy self into the hands of God, whilest thou art waking: and so goe to bed with a reverence of Gods Maiestie, and consideration of thine own misery, which thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Reade a chapter in the same order as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bed side, or some other convenient place in thy chamber, and lifting up thy heart,
 shine

thine eyes, and hands, to thy heavenly Father, in the name and mediation of his holy Son *Iesus*, pray unto him, if thou have the gift of prayer.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgiveness for them.

3. Requesting the assistance of his holy Spirit, for amendment of life.

4. In giving thanks for benefits received, especially for thy preservation that day.

5. Praying for rest and protection that night.

6. Remembring the state of the Church, the King, and the Royall posterity, our Ministers, and Magistrates, and all our brethren visited or persecuted,

7. Lastly, commending thy self and all thine to his gracious custody.

All which thou mayest do in these or the like words.

A prayer for the evening.

O Most gracious GOD, and loving Father, who art about my bed, and knowest my down-lying, and mine up-rising, and are near unto all that call upon thee in truth and sincerity, I wretched sinner do beseech thee

to look upon me with the eyes of chymerey, and not behold mee as I am in my self: for then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquitie: so that I am ashamed to lift up mine eyes to heaven, knowing how grievously I have sinned against heaven, and before thee: for, O LORD, I have transgressed all thy commandments, and righteous lawes, not only through negligence and infirmitie, but oftentimes through wilfull presumption, contrarie to my knowledge: yea, contrarie to the motions of thine holy Spirit, reclaiming mee from them, so that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed mee to the day of redemption. Thou hast consecrated my soule and body to be the temples of the holy Ghost: I wretched sinner have defiled both withall manner of pollutions and uncleannesse. My eyes in taking pleasure to behold vanitie: mine eares in hearing impure and unchast speeches; my tongue in in leasing and evil speaking; my hands are full of impuritie, that I am ashamed to lift them up unto thee; and my feet have carried mee after mine own wayes; my understanding and reasoning, which are so quick in all earthly matters, are only blinde and stupid when I come to meditate or discourse of spirituall and heavenly things: my memorie, which should be the treasure of all goodnesse, is

not

not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by wofull experience I finde, that naturally all the imaginations of the thoughts of my heart are only evil continually. And those my sins are more in number then the hairs which grow upon mine head: and they have growen over mee like a loathsome leproie, that from the crown of my head, to the sole of my feet there remains no part which they have not infected. They make mee seem vile in mine own eyes, how much more abominable must I then appear in thy sight? And the custome of sinning hath almost taken away the conscience of sin, and pulled upon me such dulnesse of sense, and hardnesse of heart, that thy iudgements denounced against my sins, by the faithfull preachers of thy word; do not terrifie mee to return unto thee by unfained repentance for them. And if thou, Lord shouldst but deal with me according to thy iustice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy thou hast spared me so long, and still waitest for my repentance: I humbly beseech thee, for the bitter death and bloody passions sake, which Iesus Christ hath suffered for me, that thou wouldest pardon and forgive unto mee all my sins and offences, and open unto me that ever-streaming fountain of the blood of Christ, which thou

thou hast promised to open under the
Testament, to the penitent of thy house
David, that all my sins and uncleannesse
bee so bathed in his blood, buried in
death, and hid in his wounds, that they nee
bee more seen to shame mee in this life, or
condem mee before thy iudgement seat
the world which is to come.

O Lord, as thou knowest, that it is not
man to turn his own heart, unlesse thou doe
first give him grace to convert; And seeing that
it is as easie with thee to make mee righteous
and holy, as to bid mee to bee such: O my
GOD, give mee grace to do what thou com-
mandest, and then command what thou wilt, and
thou shalt finde mee willing to do thy blessed
will. And to this end give unto mee thine
holy Spirit, which thou hast promised to give
(to the worlds end) unto all thine Elect
people: and let the same thy holy Spirit
purge my heart, heal my corruption, sanctifie
my nature, and consecrate my soul and body,
that they may become the Temple of the holy
Ghost, to serve thee in righteousness and holi-
nesse all the dayes of my life: That when (by
the direction and assistance of thy holy Spi-
rit) I shall finish my course in this short and
transitorie life, I may cheerfully leave this
world, and resigne my soul into thy fatherly
hands, in the assured confidence of enjoying
everlasting life with thee in thine heavenly
king.

kingdome, which thou hast prepared for thy
 elect, who love the Lord Iesus, and
 expect his appearing. In the mean while, O Father, I beseech
 thee, let thine holy Spirit work in mee such
 serious repentance, as that I may with tears
 repent my sins past with grief of heart, bee
 humble for my sins present, and with all my
 endeavour resist the like filthy sins in time
 to come. And let the same thy holy Spirit
 likewise keep me in the unitie of thy church,
 lead mee in the truth of thy word, and pre-
 serve mee that I never swerve from the same
 to Poperie, nor any other error or false wo-
 ship. And let thy Spirit open mine eyes more
 and more, to see the wondrous things of thy
 love, and open my lips, that my mouth may
 daily defend thy truth, and set forth thy
 praise. Increase in mee those good gifts,
 which of thy mercy thou hast already bestow-
 ed upon me; and give unto me a penitent spi-
 rit, a chaste heart, a contented mind, pure
 affections, wise behaviour, and all other
 graces which thou seest to be necessary for
 mee: to govern my heart in thy fear, and to
 guide all my life in thy favour, that whether
 I live or die, I may live and die unto thee,
 who art my God and my Redeemer.

And here (O LORD) according as I am
 bound, I render unto thee from the altar of
 my humblest heart, all possible thanks, for

all those blessings and benefits, which so graciously and plentifully thou hast bestowed upon my soul and body, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Justification, Sanctification and Preservation from my childe-hood until this present day and hour, and for the firm hope which thou hast given me of my Glorification: likewise for my health, wealth, food, raiment, and prosperities: and more especially, for that thou hast defended mee this day now past from all perils and dangers, both of body and soul, furnishing mee with all necessary good things, that I stand in need of. And as thou hast ordained the day for man to travell in, and the night for him to take his rest: so I beseech thee, sanctify unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such good works as thou hast appointed: when it shall please thee, by thy divine power, to waken mee the next morning. And whilest I sleep, do thou O Lord who art the keeper of Israel, that never slumbrest nor sleepest, watch over mee in thy holy providence, to protect me from all danger, so that neither the evil angels of Satan, nor any wicked enemy, may have any power

to do me any harm or evil. And to this end give a charge unto thy holy *Angels*, that they (at thy appointment) *may pitch their tents round about mee*, for my defence and safety, as thou hast promised that they should go about them that fear thy Name. And knowing that thy Name is a strong tower of defence unto all those that trust therein; I here commend my self (and all that do belong unto mee) unto thy holy protection and custody. If it be thy blessed will to call for mee in my sleep: O Lord, for Christ his sake, have mercy upon mee, and receive my soul into thy heavenly kingdom. And if it be thy blessed pleasure to adde more dayes unto my life, O Lord, adde more amendment unto my dayes, and wean my minde from the love of the world, and worldly vanities, and cause me more and more to settle my conversation on heaven, and heavenly things. And perfect daily in me that good work which thou hast begun, to the glory of thy name, and the salvation of my sinful soul.

O Lord, I beseech thee likewise; save and defend from all evil and danger, thy whole Church, the Kings majesty, Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, and her princely issue; keep them all in the sinceritie of thy truth, and prosper them in all grace and happinesse. Bless the Nobilitie, Ministers and Magistrates of these

Churches and Kingdomes, each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kinde of sicknesse, crosse, or calamitie. Hasten, O Father, the coming of our Lord Iesus Christ. Make me ever mindfull of my last end, and of the reckoning that I am to make unto thee therein and in the mean while, carefull so to follow Christ in the regeneration during this life, as that with Christ I may have a portion in the Resurrection of the Iust, when this mortall life is ended. These graces, and all other blessings which thou, O Father, knowest to be requisite and necessarie for me, I humbly beg and crave at thy hands in the name and mediation of Iesus Christ thy Son; and in that form of prayer which he himself hath taught mee to say unto thee, *Our Father, &c.*

Another shorter evening prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of Peter, Magdalen, the Publican, the Prodigall child, and many other penitent sinners, that thou art so full of compassion, and so re-

die to forgive the greatest sinners, who are
 heaviest laden with sin; at what time soever
 they return unto thee with penitent hearts,
 lamenting their sins, and imploring thy grace.
 I should despaire for mine own sins; and bee
 utterly discouraged from presuming to come
 unto thy presence; considering the hardnes
 of my heart, the unrulinesse of my affections
 and the uncleannesse of my conversation;
 by means whereof I have transgressed all
 thy laws; and deserved thy curse, which
 might cause my body to be smitten with some
 fearfull disease, my soul to languish with the
 death of sin; my good name to bee traduted
 with scandalous reproches, and make mine
 estate liable to all manner of crosses and ca-
 stalties. And I confesse Lord, that thy mercy
 is the cause that I have not been long agoe
 confounded. But O my God, as thy mercie
 only stayed thy judgement from falling up-
 on mee hitherto; so I humbly beseech thee,
 in the bowels of the mercy of Iesus Christ (in
 whom only thou art well pleased) that thou
 wilt not deal with mee according to my de-
 serts, but that thou wouldest freely remit
 unto me all my sins and transgressions; and
 that thou wouldest wash them clean from
 mee, with the vertue of that most precious
 blood, which thy son Iesus Christ hath shed
 for me. For he alone is the Physician, and his
 blood only is the medicine that can heal my
 sickness.

sicknesse. And hee is the true biazon Serpent
 that can cure that poyson, wherewith the
 ferie serpents of my sins have stung and poy-
 soned my sick and wounded soul. And give
 mee, I beseech thee, thine holy Spirit, which
 may assure mee of mine adoption, and that
 may confirm my faith, encrease my repentance
 enlighten my understanding, purifie my heart
 rectifie my will and affections, and so sanctifie
 mee throughout, that my whole body, soul, and
 spirit, may bee kept unblameable untill the gla-
 rious coming of my Lord Iesus Christ. And now
 O Lord, I give thee hearty thanks and praise
 for that thou hast this day preserved mee
 from all harms and perils, notwithstanding
 all my sins and ill deserts. And I beseech thee
 likewise defend mee this night from the ree-
 ring Lyon, which night and day seeketh to de-
 voure me. Watch thou, O Lord, over mee
 this night, to keep me from his tentations
 and tyrannie: and let thy mercy shield mee
 from his unappeasable rage and malice. And
 to this end I commend my self into thy hand
 and protection: beseeching thee, O my Lord
 and God, not to suffer Satan, nor any of his
 euill members, to have power to do unto me
 any hurt or violence this night. And grant,
 good Lord, that whether I sleep or wake, live
 or die, I may sleep, wake, live and die unto thee
 and to the glory of thy name, and the saluati-
 on of my soul. Lord blesse and defend all
 thy

thy chosen people euerie where. Grant our King a long and happy reign over us. Bless our gracious Queen *Maria*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her princely issue, together with all our Magistrates and Minister: comfort them who are in miserie, need, or sicknesse: Good L O R D give me grace to be one of those wise virgins which may have my heart prepared like a lamp furnished with the oyle of faith, and light of good works to meet the Lord *Iesus*, the sweet Bridegroom of my soul, at his second and sudden coming in glory.

Grant this, good Father, for Christ *Iesus* sake, my only Saviour and Mediator, in whose blessed name, and in whose own words I call upon thee, as he hath taught me: Our Father which art in heaven, &c,

Afterwards say:

Thy grace, O Lord *Iesus* Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with me and dwell in my heart this night and evermore. Amen.

Then rising up in a holy reverence, meditate as thou art putting off thy clothes.

K 4

Things

*Things to be meditated upon, as thou
art putting off thy clothes.*

1. **T**hat the day is coming when thou must
bee as barely *unstript* of all that thou
hast in the *world*, as thou art now of thy
cloathes: thou hast therefore here, but the
use of all things, as a Steward for a time, and
that upon accounts. Whilest therefore thou
art trusted with this stewardship, bee wise
and faithfull.

2. When thou seest thy bed, let it put
thee in minde of thy grave, which is now
the bed of Christ. For Christ (by laying his
holy body to rest three dayes and three
nights in the grave) hath sanctified, and
(as it were) warmed it for the bodies of his
Saints, to rest and sleep in, till the morning
of the resurrection: so that now unto the
faithfull, death is but a sweet sleep, and the
grave but Christs bed, where their bodies
rest and sleep in peace, untill the ioyfull
morning of the *resurrection day* shall dawn
unto them.

Let therefore thy bed-clothes represent
unto thee the mould of the earth that shall
cover thee: thy sheets, thy winding sheet:
thy sleep, thy death: thy waking, thy resur-
rection. And being laid down in thy bed,
when thou perceivest sleep to approach,
say, *I will lay me down and sleep in peace,*
for

for then Lord only makest me dwell in safety
 Thus religiously opening every morning
 thy heart, and shutting it up again every
 evening, with the word of God, and prayer,
 as it were with a lock and key; and so be-
 ginning the day with G. O. D. S. worship,
 continuing it in his fear, and ending it
 in his favour, thou shalt be sure to finde
 the blessing of God upon all thy labours, for
 bours, and good endeavours: and perchaunce
 thou mayest assure thy selfe, thou shalt sleep
 safely, and sweetly, in the arms of thy hea-
 venly Fathers providence.
 Thus far of the pietie which every Chris-
 tian in private ought to practise every day.
 Now followeth that which he (being a hou-
 sholder) must practise publikely with his fa-
 mily.

Meditations for household pietie.

1. **I**F thou be called to government of a
 family, thou must not hold it sufficient
 to serve God, and live uprightly in thine
 own person, unlesse thou cause all under thy
 charge to doe the same with thee. For the
 performance of this duty, God was so well
 pleased with Abraham, that hee would not
 hide from him his counsell. For God said,

know him, that hee will command his sons; and his household after him, that they keep the way of the Lord, to do righteousness and iudgement, that the Lord may bring upon Abraham that he hath spoken unto him. And Abraham had three hundred and eighteen men-servants, which were thus born and catechized in his house; with whose help hee rescued also his nephew Lot from the captivitic of his enemies. And religiously-valorious Iosua protesteth before all the people, that if they all would fall away from the true worship of GOD, yet that hee and his house would serve the Lord. And God himselfe gives a speciall charge to all householders that they do instruct their family in his word, and traine them up in his fear & service. These words which I command thee this day, shall bee in thy heart, and thou shalt repeat them continually upon thy children, and shalt talke of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, & serve him. David, according to this Law, had so ordered his family, that no deceitfull person should dwell in his house, but such as would serve God, & walke in his way. And religious Hester had taught her maids to serve God in fasting and prayer. And (the more to further thy family in the zeal of religion) settle ever thy chiefest affection on those whom thou shalt perceive

perceive to bee best addicte to true religion. This also will turn to their own advantage in a double respect. First, God will the rather blesse & prosper the labour and handy work of such godly servants: For *Laban* perceived that God blessed him for *Jacobs* sake: And *Potiphar* saw, that the Lord made all that *Ioseph* did, to prosper in his hand: yea, when innocent *Ioseph* was cast into prison, his keeper saw that whatsoever he did, the Lord made it to prosper: and therefore the keeper committed all the charge of the prisoners into *Iosephs* hand. Secondly, the trulier a man doth serve GOD, the faithfuller he will serve thee.

2. If every householder were thus carefull, according to his duetic, to bring up his children and family in the service & fear of God in his own house, then the house of GOD should bee better filled, and the Lords table more frequented every Sabbath day; and the Pastors publike preaching and labour would take more effect then it doth: The streets of towns and cities would not abound with so many drunkards, swearers, whoremongers, and prophane scorners of true Pietie and Religion; Westminster Hall would not be so full of contentions, wrangling suits, and unchristian debates; and the prisons would not bee every sessions so full of Thieves, Robbers, Traitors, and Murderers. But (alas) most householders make

make noother use of their servants then they do of their beasts; whilst they may have their bodies to do their service, they care not if their soules serue the devil; yet the common complaint is, *That faithfull and good servants are scarce to be found.* True, but the reason is, because there are so many prophane and irreligious masters: for, the example and instruction of a godly and religious master, will make a good and faithfull servant, as may witnesse the examples of *Abraham, Iosua, David, Cornelius, &c.* who had good servants, because they were religious masters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men to raise, and to advance their house; yet let them rise up early, and ly down late, and eat the bread of carefulnesse, all will be but in vain: *for except the L O R D build a house (that is raise up a family) they labour in vain.* For God hath sealed this as an irrevocable decree that hee will poure his wrath upon the families that call not upon his name: Yea, God will take the wicked, and pluck him out of his tabernacle and rope him out of the land &c. Yea when his iniquities are full, he will make the land to spue out every Canaanite. Religion then and the service of God in a family, is the best building and surest entailing of house and land, to a man and his posterity: for the
righteous

righteous man shall inherit the land, and dwell therein for ever.

As therefore thou desirest to have the blessings of God upon thy self, and upon thy family either before or after thine own private devotion, call every morning all thy family to some convenient room; and first, either reade thy self unto them a chapter in the word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayest admonish them of some remarkable good notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

Morning prayer for a family.

O Lord our God, and heavenly Father, who art the only creator and governor of heaven and earth, and all things therein contained; wee confesse that wee are unworthy to appear in thy sight and presence considering our manifold sins which we have committed against heaven and before thee: and how that we have been born in sin, and do daily break thy holy lawes and commandments, contrary to our knowledge and consciences; albeit that wee know that thou art our creator, who hast made us; our redeemer who hast bought us with the blood of thy

only begotten Son; and our comforter, who bestowest upon us all the good and holy graces which wee enjoy in our souls and bodies. And if thou shouldest but deal with us as our wickednesse and unthankfulnesse have deserved: what other thing might wee (O Lord) expect from thee, but shame and confusion in this life, and in the world to come wrath and everlasting condemnation? Yet, O Lord, in the obedience of thy commandment, and in the confidence which wee have in thy unspeakable and endlesse mercy in thy Son our Saviour Iesus Christ, we thy poore servants appealing from the throne of justice (where we are justly lost and condemned) to thy throne of grace, where mercy reigneth to pardon abounding sin: doe from the bottome of our hearts most humbly beseech thee to remit and forgive unto us all our offences and misdeeds, that by the vertue of the precious blood of Iesus Christ, shine innocent lambe, which he so abundantly shed (*to take away the sins of the world*) all our sins both originall and actuall, may bee so cleansed and washed from us, as that they may never bee laid to our charge, nor ever have power to rise up in judgement against us. And wee beseech thee, good Father, for Christ his death and passion sake, that thou wilt not suffer to fall upon us that fearfull curse and vengeance which thy law hath threatned

threatned, and our sins have justly deserved. And forasmuch, O Lord, as wee are taught by thy word, that *Idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like inordinate livers. shall not inherit the kingdome of God:* poure the grace of thy holy Spirit into our hearts, whereby we may bee enlightened to see the filthinesse of our sins, to abhor them, and may be more and more stirred up to live in newnesse of life, and love of thy Majestie, so that we may daily increase in the obedience of thy word, and in a conscionable care of keeping thy commandments.

And now, O Lord, we render unto thee most heartly thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly kingdome, when this mortall life is ended. Likewise wee thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee for all other thy mercies bestowed upon us; more especially for preserving us this night past, from all dangers that might have befallne our souls or bodies. And seeing thou hast now brought us safer to the beginning

ginning of this day, we beseech thee protect and direct us in the same. Bless and defend us in our going out, and coming in this day and evermore. Shield us, O Lord, from the temptations of the devil, and grant us the custody of thy holy angels to defend and direct us in all our wayes.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy hands and almighty tuition. Lord, defend them from all evil, prosper them in all graces; and fill them with thy goodnesse. Preserue us likewise this day, from falling into any grosse sin, especially those whereunto our natures are most prone. *Set a watch before the doore of our lips,* that wee offend not thy maiestie by any rash or false oathes; or by any lewd or lying speeches; give unto us patient minds, pure and chaste hearts, and all others graces of thy Spirit, which thou knowest to bee needfull for us, that wee may the better bee enabled to serve thee in holinesse & righteousness. And seeing that all mens labour, without thy blessing, is in vain, bless every one of us in our severall places and callings, direct thou the *work of our hands upon us*, even prosper thou our handy works; (for except thou guide us with thy grace, our endeavours can have no good successe.) And provide for us all things which thou, O Father knowest to be needfull

— for

for everyone of us, in our souls and bodies
this day. And grant that wee may so passe
through the pilgrimage of this short life, that
our hearts being not settled upon any transi-
torie things which we meet with in the way,
our souls may every day be more & more ravi-
shed with the love of our home, and thine
everlasting kingdome.

Defend likewise, O Lord, thy univerfall
Church, and every particular member there-
of: especially wee beseech thee to continue
the peace and prosperitie of these Churches
and kingdomes, wherein wee live. Preserve
and defend from all evils and dangers our
gracious King *Charles*, Queen *Mary*, Prince
Charles, Lady *Mary*, Lady *Elizabeth*, with
her Royall issue. Multiply their dayes in
blisse and felicity: & afterwards crown them
with everlasting ioy and glory. Blesse all our
Ministers and Magistrates, with all graces
needfull for their places; and governe thou
them, that they may governe us in peace and
godlinesse. And of thy mercy, O Lord, com-
fort all our brethren that are distressed, sick,
or any way comfortlesse, especially those who
are afflicted either with an evill conscience,
because they have sinned against thy word, or
for a good conscience, because they will not
sin against thy truth. Make the first to know,
that not one drop of the bloud of Christ was
a drop of vengeance, but all drops of grace,
power.

powerfull to procure pardon upon repentance, for the greatest finnes of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies; but grant them patience in suffering, and a gracious and speedy deliverance, which way may stand best with their comfort and thy glory.

Give every one of us grace, to be alwayes mindfull of his last end, and to be prepared with faith and repentance, as with a wedding garment, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, & above all things, seek thy glory, that when this mortall life is ended, we may then bee made partakers of immortality, and life eternall in thy most blessed and glorious kingdome.

Those and all other graces which thou, O Father, seest to bee necessarie for us, and for thy whole Church, wee humbly beg and crave at thy hands, concluding this our imperfect prayer in that absolute form of prayer which Christ himself hath taught us, saying, *Our Father which art in heaven, &c.*

After prayer, let everyone of thy household (taking in the fear of God, such a breakfast or refreshing as is fit) depart: the children to school, the servants to their work, everyone to his office; the master and mistresse of the family to their

their callings, or to some honest exercises for recreation, as they think fit.

*The practice of pietie at meales, and
the manner of feeding.*

BEfore dinner and supper, when the table is covered, ponder with thy self upon these meditations, to work a deeper impression in thy heart of Gods fatherly providence and goodnesse towards thee.

*Meditations before dinner
and supper.*

1. **M**editate that hunger is like the sickness called a *wolfe*, which if thou dost not feed, will devour thee, and eat thee up: and that meat and drink are but as physick, or means which God hath ordained, to relieve and cure this naturall infirmity, and necessity of man. Use therefore to eat and to drink, rather to sustain and refresh the weaknesse of nature, then to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A *Scavenger*, whose living is to *emprie*, is to be preferred before him that liveth but to fill privies. There is so no service so base, as for a man to be a slave to his belly. The Apostle teacheth

with such Rally gods, Phil. 3. 19. Therefore we may boldly term them as the Scriptures do other idols *Gullulim*, duncie gods, Hab. 2. 18, 19, 2 King 17. 12. and as no one action (Gods ordinance excepted) makes a man more to resemble a beast then eating or drinking, so the abuse of eating and drinking, to *surfeiting, drunkennesse, and spewing, makes a man more vile then a beast.*

2. Meditate of the omnipotencie of God, who made all these creatures of nothing: of his wisdom, who feedeth so many infinite creatures through the universall world, maintaining all their lives which hee hath given them; which surpasseth the wisdom of all the Angels in heaven: and of his clemencie and goodnesse, in feeding also his *very enemies.*

3. Meditate how many sorts of creatures, as beasts, fish, and fowle, have lost their lives, to become food to nourish thee: & how Gods providence from remote places hath brought all those portions together on thy table for thy nourishment: & how by these dead creatures, he maintains thee in health and life.

4. Meditate, that seeing thou hast so many pledges of Gods fatherly bountie, goodnesse, and mercie towards thee, as there are dishes of meat on thy table: Oh suffer not in such a place, so gracious a God to be abused by scurrility, ribaudry, or swearing; or thy fellow
brother

brother by disgracefull back-biting, taunting,
or slandering.

5. Meditate, how that thy master Iesus Christ
did never eat any food, but first he blessed the
creatures, and gave thanks to his heavenly Fa-
ther for the same. And after his last supper
we read, that he sung a Psalm. For this was
the commandment of God: when thou hast
eaten and filled thy self, thou shalt blesse the
Lord thy God, &c. This was the practice of
the Prophets: For The people would not eat at
their feast; till Samuel come to blesse their meat.
And, saith Ioh to Gods people, You shall eat
and be satisfied, and praise the name of the Lord
your God. This also was the practice of the
Apostles. For S: Paul in the ship, gave thanks
before meat, in the presence of all the people
that were therein. Imitate thou therefore in
so holy a action, so blessed a master, and so
many worthy presidents that have followed
him, and gone before thee. It may be, be-
cause thou hast never used to give thanks at
meals, therefore thou art now ashamed to
begin. Think it no shame to do what Christ
did; but bee rather ashamed that thou hast
so long neglected so Christian a duty. And if
the Son of God gave his Father such great
thanks for a dinner of barley bread, & broy-
led fish: what thanks should such a sinful
man as thou art, render unto God, for such
varietie of good and dainty cheer. How ma-

Of the use of victuals.

Why a true Christian would be grieved to fill his belly with the morsels which thou refusest, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee without either care or labour? To conclude, if Pagan idolaters at their feasts, were accustomed to praise their false gods, what a shame is it for a Christian, at his dinners and suppers, not to praise the true God, *in whom we live, move, and have our being.*

Meditate, that thy body which thou dost now so daintily feed, must bee (thou knowest not how soon) meat for worms, *When thou shalt say so corruption, Thou art my Father, and to the worm, Thou art my mother, and my sister.*

7. Meditate, how that many a mans Table is made his snare, so that through his intemperancie and unthankfulnesse, the meat which should nourish his body, kills him with a surfeit; in so much that more are killed with this snare, then with the sword. And seeing that since the curse, the use (as of all creatures so likewise) of meat and drink, is unto us unclean, till the same be sanctified by the word of God and prayer; and that man liveth not by bread only, but by the word of Gods ordinance, and his blessing, which is called the Staffe of bread; sit not therefore down to eat before you pray; and rise not before you give God

God thanks. Feed to suffice nature, yet rise
with an appetite, and remember thy poor
Christian brethren, who suffer hunger, and
want those good things wherewith thou dost
abound.

*These things or some of them premised (if
there be not a Samuel present,) lift up with all
comely reverence thy heart, with thy hands and
eyes unto the great creatour and feeder of all
creatures: and before meat pray unto him thus.*

Grace before meat.

O Most gracious God, and loving Father
who feedest all creatures living, which
depend upon thy divine providence: we be-
seech thee sanctifie these creatures, which
thou hast ordained for us: give them vertue
to nourish our bodies in life and health: and
give us grace to receive them soberly and
thankfully, as from thy hands: that so in the
strength of those and other thy blessings, we
may walk in the uprightness of our hearts,
before thy face this day, and all the dayes of
our lives, through Iesus Christ our Lord and
only Saviour. Amen.

Or thus.

Most gracious God, and mercifull Fa-
ther, we beseech thee sanctifie these
creatures to our use: make them healthfull

for

The prayer of pietie

for our nourishment; and as thankfull
for all thy blessings through Christ our
only Saviour. Amen

Another grace before meat.

O Eternal God, in whom we live, move
and have our being, we beseech thee
bless unto thy servants these creatures, that
in the strength thereof we may live, to the
setting forth of thy praise and glory, through
Jesus Christ our only Lord and Saviour.
Amen.

After every meal, be carefull of thy self and
family, as Job was for himself and his children.
Job 1. 4. lest that in the cheerfulnesse of eating
and drinking some speech hath slipped out, which
might bee either offensive to God, or injurious
to man. And therefore with the like comely
fear and reverence, give thanks unto God and
pray in this manner.

Blessed bee thy holy name, O Lord our
God, for these thy good benefits where
with thou hast so plentifully at this time re-
freshed our bodies: O Lord, vouchsafe like-
wise to feed our souls with the spirituall food
of thy holy word and Spirit, unto life ever-
lasting. LORD defend and save thy whole
Church, our gracious King, Charles, Queen
Mary, Prince Charles, Ladie Marie, the Lady

Eli...

The practice of pietie.

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Elizabeth, and her royall issue. Forgive us our sins and unthankfulnesse, passe by our manifold infirmities, make us all mindfull of our last ends, and of the reckoning that wee are to make to thee therein. And in the meanwhile grant unto us health, peace, and truth in Iesus Christ our Lord and only Saviour.

Or thus.

Blessed be thy holy Name (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties; save and defend thy whole Church, our King and Queen, and their royall posteritie, and grant us health, peace, and truth, in Christ our only Saviour. Amen.

Or thus.

WEE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporall life; beseeching thee likewise to feed our souls with thy holy word and life everlasting. Defend (O Lord) thine universall Church, the King and Queen with their royall issue: and give us continuance of thy grace and mercy, in Christ our only Saviour. Amen.

The practise of pietie at Evening.

AT evening, when the due time of repairing to rest approacheth, call together again all thy family, Reade a chapter in the same manner, that was prescribed in the morning: Then (in the holy imitation of our Lord and his disciples) sing a psalme. But in singing of Psalms, either after supper, or at any other time, observe these rules.

Rules to bee observed in singing of Psalmes.

1. **B**Eware of singing divine Psalmes for an ordinary recreation, as do men of impure spirits, who sing holy Psalmes intermingled with prophane Ballads. They are G O D S word, take them not in thy mouth in vain.

2. Remember to sing Davids Psalmes with Davids spirit.

3. Practise S. Pauls rule: I will sing with the spirit, but I will sing with the understanding also.

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to G O D in his own words: but be sure that the matter make more melodie in your hearts, then the tick in your ears: for the singing with a graine in your hearts, is that which the Lord is delighted

The practice of pietie.

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lighted withall: according to that old verse,
*Non vox, sed, votum, non musica chordula,
sed cor:*

*Non clamans, sed amans, psallit in ante
Dei,*

'Tis not the voice, but vow;

Sound heart, not sounding string:

True zeal, not outward shew,

That in Gods ear doth ring.

5. Thou mayest, if thou think good,
sing all the psalms over in order: for all are
most divine and comfortable. But if thou
wilt choose some speciall psalms, as more fit
for some times and purposes: and such as by
the oft usage, thy people may the easilier
commit to memorie.

Then sing,

In the morning, *Psal.* 3. 5. 16. 22. 144. &c.

In the evening, *Psal.* 4. 127. 141. &c.

For mercie after a sin committed, *Psal.* 51.

103.

In sicknesse, or heavinesse, *Psal.* 6. 13. 88. 90.

91. 127. 146.

When thou art converted, *Psal.* 30. 32.

On the Sabbath-day, *Psal.* 19. 92. 95.

In time of Ioy, *Psal.* 80. 98. 107. 136. 145.

Before sermon, *Psal.* 1. 12. 147. the first and
fifth part of the 119.

After sermon, any *Psalm* which concerneth
the chief argument of the Sermon.

At the communion, *Psal.* 22. 23. 103. 111. 112.
For spirituall solace, *Psal.* 15. 19. 25. 45. 67.
112.. 116.

After wrong and disgrace received, *Psal.* 43.
69. 70. 140. 144.

After the Psalm all kneeling down in reverent manner, as is before prescribed, let the father of the family (or the chiefeſt in his absence) pray thus.

Evening prayer for a family.

O Eternall God, and most gracious Father, we thine unworthy servants here assembled, do cast down our selves at the footstool of thy grace, acknowledging that wee have inherited our fathers corruption, and actually in thought, word and deed, transgressed all thy holy commandments; so that in us naturally, there dwelleth nothing that is good. For our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanitie, prophanesse, distrust, too much love of our selves and the world, too little love of thee and thy kingdome; but empty and void of faith, love, patience, and every spirituall grace. If thou therefore shouldest ever enter into judgement with us, and search out our naturall corruption, and observe all

the cursed fruits and effects that we have derived from thence, Satan might justly challenge us, for his own, and wee could not expect any thing from thy Maiesty, but thy wrath and our condemnation, which we have long ago deserved. But, good Father, for *Iesus Christ* thy dear Sons sake in whom only thou art well pleased, and for the merits of that bitter death and bloudy passion, which we beleeve that he hath suffered for us, have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them, that they may never seaze upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectuall working, wee may have the inward sight and feeling of our sins and naturall corruptions, and that we may not be blinded in them, through custome, as the reprobates are; but that wee may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means, to overcome and get out of them. Oh let us feel the power of Christs death, killing sin in our *mortall bodies*; and the vertue of his resurrection, raising up our souls to newnesse of life. Convert our hearts,

subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drowned in the stream of those filthy vices, and sinfull pleasures of this time, wherewith thousands are carried headlong to eternall destruction: but daily frame us more & more to the likenesse of thy Son Iesus Christ, that in righteousness and true holinesse wee may so serve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thy appointed time attain to the blessed resurrection of the Iust, unto eternall life. In the mean while, O Lord, encrease our faith in the sweet promises of the Gospel, and our repentance from dead works, the assurance of our hope in thy promises, our fear of thy name, the hatred of all our sins; and our love unto thy children: especially those whom we shall see to stand in need of our help and comfort: that so by the fruits of pietie and a righteous life, wee may bee assured that thy holy Spirit doth dwell in us, that we are thy children by grace and adoption. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things: so far forth as thy divine wisdom shall think meet and necessarie for every one of us.

And here, O Lord, according to our bounden duety, wee confesse, that thou hast been exceeding mercifull unto us all in things of this life: but infinitely more mercifull in the things

things of a better life: and therefore wee doe
more from our very souls render unto thee all
humble and hearty thanks, for all thy blessings
and benefits bestowed upon our souls &
bodies, acknowledging thee to bee that Father
of lights, from whom wee have received
all these good and perfect gifts: and unto thee
alone for them wee ascribe to bee due, all
glory, honour and praise, both now and ever-
more. But more especially, wee praise thy
divine Majestie, for that thou hast defended
us this day from all perils and dangers: so
that none of those judgements which our sins
have deserved, have fallen upon any one of
us. Good LORD forgive us the sins which
this day wee have committed against thy di-
vine Majestie, and our brethren: and for
Christ his sake bee reconciled unto us for
them. And wee beseech thee likewise, of the
same thine infinite goodnesse and mercie, to
defend and protect us, and all that belong un-
to us, this night from all danger of fire, robbe-
rie, terrours of evil angels, or any other fear or
perrill, which for our sins might justly fall u-
pon us. And that we may be safe under the sha-
dow of thy wings, wee here commend our bo-
dies and souls, and all that we have unto thy
protection, defend us from all evil. Whilst we
sleep, do thou, O Father, who never sleepest
not sleepest watch over thy children: Charge
thy angels to pitch their tents round about our
house

house and dwelling, to guard us from all dangers; that sleeping with thee, wee may in the next morning bee wakened by thee, and so being refreshed with moderate sleep, we may bee the fitter to set forth thy glorie in the conscionable duties of our callings.

And wee beseech thee O Lord, to be mercifull likewise to thy whole church, and to continue the tranquillity of those kingdomes wherein wee live, turning from us those plagues which the crying sins of this nation do cry for.

Preserue our religious King *Charles* from all dangers and conspiracies: blesse *Queene Mary*, *Prince Charles*, the *Lady Mary*, the *Ladie Elizabeth*, and her princely issue: Blesse all our Magistrates and Ministers, all that fear thee, and call upon thy name, all our Christian brethren and sisters, that suffer sicknesse, or any other affliction or miserie, especially those who any where do suffer persecution for the testimonie of thy *holy Gospel*, grant them patience to bear thy crosse, and deliverance, when, and which way it shall seem best to thy divine wisdom. And Lord, suffer us never to forget our last ends, and those reckonings which then wee must render unto thee. In health and prosperitie make us mindfull of sicknesse, and of the evil day that is behinde, that these things may not overtake us as a snare, but that we may in good measure,

measure, like wise *virgins*, be found prepared for the coming of Christ, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, wee confesse, that there is no cause why thou (who art so much displeased with sin) shouldst hear the prayers of sinners: but for his sake onlie, who suffered for sin, and sinned not. In the only mediation therefore of thine eternall Son Iesus, our Lord and Saviour, wee humbly beg those and all other graces which thou knowest to bee needfull for us, shutting up these our imperfect requests, in that most holy prayer, which Christ himself hath taught us to say unto thee, Our Father which art in heaven, &c.

Thy grace, O Lord Iesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, bee with us, and remaine with us this night and for evermore. Amen.

Then saluting one another, as becometh Christians, who are the vessels of grace, and temples of the holy Ghost, let them in the fear of God depart, every one to his rest, using some of the former private meditations for evening.

Thus far of the householders publick practice of pietie with his family, every day. Now followeth his practice of pietie with the church on the sabbath day.

*Meditations of the true manner of
practising piety on the sabbath day.*

A Almighty God will have himself wor-
shipped not only in a private manner,
by private persons and families, but also in a
more publike sort, of all the godly joyned to-
gether in a visible church: that by this means
hee may be known not only to be G O D and
L O R D of every singular person; but also
of the creatures of the whole vniversal world.

Quest. But why do not we Christians under
the New, keep the sabbath on the same se-
venth day, whercon it was kept under the
old Testament?

I answer, because that our Lord Iesus who
is the Lord of the sabbath, and whom the law
it self commands us to *hear*, did alter it from
that seventh day to this first day of the week
whereon we keep the sabbath. For the holie
Evangelists notes, that our Lord came into
the midst of the holy assembly, on the two
first dayes of the two weeks immediatly fol-
lowing his resurrection, and then blessed the
church *breathed* on the Apostles, the holy
Ghost, and gave them the ministeriall keyes,
and power of binding and remitting sins.
And so it is most probable, hee did in a so-
lemne manner every first day of the week,
during the four ty dayes hee continued on
earth

earth, between his resurrection and ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time he gave commandments unto the Apostles, and *spake unto them those things which appertain to the kingdome of God* that is, instructed them how they should throughout the churches (which were to be converted) change the sabbath to the Lords day: the bodily sacrifices of beasts, to the spirituall sacrifices of praise, prayer, and contrite hearts; the Leviticall Priesthood of the Law, to the Christian Ministerie of the Gospel: the Iewish Temples and Synagogues, to Churches and Oratories: the old Sacraments of Circumcision and Pascheover, to Baptisme and the Lords supper, &c. as may appear by the like phrase, *Acts 19. 8. and Acts 28. 23. Col. 4. 11.* put for the whole summe of Pauls doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty dayes instructing Moses in Sinai, what hee should teach, and how hee should rule the church under the law: so hee continued forty dayes teaching his disciples in Sion, what they should preach, and how they should governe the church under the Gospel. And seeing it is manifest, that within those forty dayes, Christ appointed what ministers should teach, and how they should governe his Church to the worldes end,

it is not to bee doubted, but that within those fourtie dayes, hee likewise ordained on what day they should keep their Sabbath, and ordinarily do the works of their ministerie: especially seeing that under the old Testament God shewed himself as carefull, both by his morall and ceremoniall law, to prescribe the time, as well as the matter of his worship, Neither is it a thing to be omitted, that the Lord who hath times and seasons in his owne power, appointed this first day of the week, to bee the very day wherein hee sent down from heaven y^e holy Ghost upon the apostles, so that upon that day they first began, and ever after continued the publike exercising of their ministry, in the preaching of the word the administration of the Sacraments, and the loosing of the sins of penitent sinners. Upon these and the like grounds, *Athanasius* plainly affirmeth, that the sabbath-day was changed by the Lord himself.

As therefore our Communion is termed the Lords supper, because it was instituted of the Lord, for the remembrance of his death: so

Christians sabbath is called the Lords day because it was ordained of the Lord for the memoriall of his resurrection. And as the name of the Lord honoureth the one, so doth it the other. And as the Lord of the sabbath by his royall prerogatives, and transcendent authority could, so he had also reason to change

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the holy sabbath from the seventh day to this whercon we keep it. For, as concerning that seventh day which followed the six dayes wherein GOD finished the creation: there was no such precise institution, or necessitie of sanctifying it perpetually, but such as by the same authoritie, or upon greater reason and occasion, it might very well bee changed and altered unto some other seventh day. For the commandment doth not say, *Remember to keep holy the seventh day, next following the sixth day of the creation*, or this, or that seventh day, but indefinitely, *Remember that thou keep holy a seventh day.* And to speak properly, as we take a day for the distinction of time, called either a day naturall consisting of 24. houres, or a day artificiall consisting of 12. houres from Sun rising to Sun setting: and withall consider the sun standing still at noon, in *Ioshuah's* time, the space of a whole day, and the sun going back ten degrees (*viz.* five houres, almost half an artificiall day) in *Ezekias* time: the Iews themselves could not keep their sabbath upon that precise and just distinction of time, called at the first, the seventh day from the creation.

Adde hereunto, that in respect of the diversity of Meridians, and the unequall rising and setting of the sun, every day varieth, in some places a quarter, in some half, in other

a whole day: Therefore the Iewish seventh day cannot precisely bee kept at the same instant of time every where in the world.

Now our Lord Iesus having authority, as Lord over the Sabbath, had likewise now far greater reason and occasion to translate the Sabbath from the Iewish seventh day unto the seventh day whereon Christians do keep the Sabbath.

1. Because that by his resurrection from the dead, there is wrought a *new spirituall creation of the world*: without which all the sons of *Adam* had been turned to everlasting destruction, and all the works of the first creation had ministred no consolation unto us.

2. And in respect of this new spirituall creation, the Scripture saith, that *Old things are passed away, and all things are become new: new creatures, new people, new men, new knowledge, new testament, new commandments, new names, new way, new song, new garment, new wine, new vessels, new Ierusalem, new heaven, and new earth.* And therefore of necessitie there must bee in stead of the old, a *new Sabbath day*, to honour and praise our Redeemer, and to meditate upon the work of our redemption, and to shew the new change of the old Testament.

3. Because that on this day Christ rested from all the sufferings of his passion, and finished the glorious work of our redemption.

If therefore the finishing of the work of the first creation, whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker, & therefor he calls it *mine holy day*, much more doth the new creation of the world, effected by the resurrection of Christ (*whereby hee mightily declareth himself to be the Son of God*) deserve a Sabbath for the perpetuall commemoration thereof, to the honour of Christ, and therefore worthily called the *Lords day*, *Apor. 1. 10.* For, as the deliverance out of the captivitie of Babylon, being greater, took away the name from the deliverance out of the bondage of Egypt: so the day whereon Christ finished the redemption of the worl'd, did more justly deserve to have the Sabbath kept on it, then on that day wherein God ceased from creating the world,

As therefore in the creation, the first day wherein it was finished, was consecrated for a Sabbath: so in the time of redemption, the first day wherein it was perfected, must bee dedicated to a holy rest: But still a seventh day kept according to GODS morall commandment. The Iews kept the last day of the week, beginning their Sabbath with the night, when God rested, *Genes. 2. 2.* but Christians honour the Lord better, on the first day of the week, *Matth. 28. 7.* beginning the Sabbath

Sabbath with the day, when the Lord arose. They kept their Sabbath in remembrance of the worlds creation: but Christians celebrate it in memoriall of the worlds redemption: yea, the Lords day being the first of the creation and redemption, puts us in minde both of the making of the old, and redeeming of the new world.

As therefore under the old Testament, God by the g^otie consisting of seven lamps, seven branches, &c. put them in remembrance of the creation, light, and sabbaths rest: so under the new Testament, Christ, the true light of the world approacheth in the midst of the lamps, and seven golden candlesticks, to put us in mind to honour our Redeemer in the light of the Gospel, of the Lords seventh day of rest. And seeing the redemption both for *might* and *mercie* so far exceedeth the creation, it stood with good reason, that the greater work should carrie the honour of the day. Neither doeth the honourable title of the *Lords day* diminish the glorie of the Sabbath: but rather being added, augments the dignitie thereof: as the name *Israel* added unto *Jacob*, made the Patriark the more renowned.

The reason taken from the example of Gods resting from the work of the creation of the world, continued in force till the Son of GOD ceased from the work of the redemption

tion of the world, and then the former gave place to the latter.

4. Because it was foretold in the old Testament, that the Sabbath should be kept (under the new Testament) on the *first day of the week.*

For first, in the 110. Psalm, which is a prophesie of Christ and his kingdome, it is plainly fore-told, that there should be a *solemn day of assembling*, wherein all Christs people should willingly come together in the beaurie of holinesse. Insomuch, that no rain (of peace) shall be upon those families that in that feast will not go up to Ierusalem (the Church) to worship the King, the Lord of hostes. Now on what day this holy feast and assemblie should be kept, David sheweth plainly in Psalme 118. which was a prophesie of Christ, as appeares Matth, 21. 42. Act. 4. 11. Ephes. 2. 20. as also by the consent of all the Iews, as Hierome witnesseth. For shewing how Christ by his ignominious death should be as a stone reiect of the builders, or chief rulers of Iudea, and yet by his glorious resurrection should become the chief stone of the corner: hee wisheth the whole Church to keep holy that day whereupon Christ should effect this wonderfull work, saying, *This is the day which the Lord hath made, let us reioice and be glad in it.* And seeing that upon this day, that which Peter saith of Christ, appeareth to be true,

true, That God made him both Lord and Christ, Acts 2. 36. Therefore the whole church under the new Testament, must celebrate the day of Christs resurrection. Rabbi Bachai also saw by the fall of Adam on the sixth day, that on the same day, that Messias should finish the work of mans redemption. And alluding to the speech of Boaz to Ruth, Sleep unto the morning, that Messias should rest in his grave all their sabbath-day. And he gathereth from that speech, Gen. 1. on the first day, Let there be light, that the Messias should rise on the first day of the week, from death to life, and cause the spirituall light of the Gospel to enlighten the world, that lay in the shadow of darknesse and death. The Hebrew authour of the book called Sedar Olam Rabba, cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of GOD should (under the new Testament) bee celebrated upon this day. As, that on this day, the cloud of Gods Maiesly first sate upon his people: Aaron and his children first executed their priesthood: God first solemnly blessed his people: The Princes of his people first offered publicly unto God: The first day, wherein fire descended from heaven: The first day of the world, of the year, of manethes of the week, &c. All shadowing, that it should bee the first and chief
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holie day of the new Testament. S. *Augustine* proveth by divers places, and reasons, out of the holy Scripture, that the Fathers, and all the holy Prophets under the old Testament, did fore see and know, that our Lords day was shadowed by their eighth day of circumcision; & that the sabbath should be changed from the seventh day, to the eighth, or first day of the week. And *Iunius* out of *Cyprian* saith, That circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead. The council *Foro-Iuliense* affirms that *Esay* prophesied of the keeping of the sabbath upon the first day of the week. If this myserie was so clearly seen by the Fathers, under the shadows of the old Testament: sure the GOD of this world hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this chang of the sabbath-day under the New, was nothing but a fulfilling of that which was prefigured and foreprophesied under the Old Testament.

5. According to their Lords minde, and commandment, & the direction of the holy Ghost (which alway assisted them in their ministeriall office) the Apostles in all the Christian churches (which they planted) ordained that the Christians should keep the holie sabbath, upon that seventh day which is
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the first day of the week, Concerning the gathering for the Saints, as I have ordained in the church of Galatia, so do ye also. Every first day of the week, &c. when ye come together in the church (being the Lords day) to eat the Lords supper, to remember and shew the Lords death till he come, &c. In which words note;

1. That the Apostles ordained this day to be kept holy: therefore a divine institution.

2. That that day is named the first day of the week: therefore not the Iewish seventh, or any other.

3. Every first day of the week: which sheweth a perpetuities.

4. That it was ordained in the churches of Galatia, as well as of Corinth; and hee revealed one uniforme order in all the churches of the Saints: therefore it was universall.

5. That the exercises of this day were collections for the poore, (which appears by Act. 2. 24. and Justin martyrs testimonie, Apol. 2,) which were gathered in the holy assembly after prayers, preaching of the word, and administration of the Sacrament: therefore it was spirituall.

6. That he will have the collection (though necessarie) removed against his coming. lest it should hinder his preaching: but not their holy meeting on the Lords day: for it was the time ordained for the publike worship of the

Lord

I O R D. which argueth a necessitie.

And in the same Epistle S. Paul protesteth that he delivered them none other ordinance or doctrine, but what hee had received of the Lord. Insomuch that he chargeth them, that if any man think himself to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the commandments of the Lord. But he wrote unto them, and ordained among them to keep their sabbath on the first day of the week: therefore to keep the sabbath on that day, is the very commandment of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lords day to bee a commandment of the Lord? The Iews confesse this change of the Sabbath, to have been made by the Apostle Peter, *Alphon*, in dialog: *contra Iudeos*. Tit. 12. They are therefore more blind and sottish then the Iews, who prophanely deny it.

At *Troas* likewise S. Paul, together with seven of the chief Evangelists of the church, *Sopater*, *Aristarchus*, *Secundus*, *Gaius*, *Timotheus*, *Tychicus*, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords supper.

And

And as it is a thing to be noted, that *Luke* saith not, that the disciples were sent for to hear *Paul* preach, but the *Disciples* being come together to break bread upon the first day of the week, that is, to be partakers of the holy communion, at what time the Lords death was by the preaching of the word shewed, *I. Cor. 11. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are called Disciples, *Acts, 11. 26.* But at *Philippi*, where as yet there were no disciples, *Paul* is said to go on their sabbath-day, to the place where the Jews and their proselytes were wont to pray, and there preached unto them, *Acts 16. 12 13.* So that it is as clear as the sun, that it was the Christians usuall manner to passe over the Iewish seventh day, and to keep the sabbath, and their holy meetings on the first day of the week. And why doth *Saint Iohn* call this the *Lords-day*, but because it was a day known to be generally kept holy, to the honour of the Lord *Iesus* (who rose from death to life upon that day) throughout all the churches which the Apostles planted, which *Saint Iohn* calleth the *Lords day*; the rather to stir up Christians to a thankfull remembrance of their redemption by Christ his resurrection from the dead. And with the day, the blessing of the sabbath is likewise translated to the *Lords day*, because that all
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the sanctification belonging to this new world is in CHRIST, and from him conveyed to Christians. And because there cannot come a greater authoritie then that of Christ and his Apostles: nor the like cause as the new creation of the world: therefore the Sabbath can never bee altered from this day to any other, whilest this world lasteth. Adde hereunto, how the Scripture noteth; that in the first planting and settling of the church, nothing was done but by the speciall order and direction of the Apostles, 1. Cor. 11. 34. 1. Cor. 14. 36. 37. Tit. 1. 5. Act. 15. 6, 24. and the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11. 23.

To sanctifie then the Sabbath on the seventh day, is not a ceremoniall law abrogated: but the morall and perpetuall law of GOD perfected. So that the same perpetuall commandment which bound the Iews to keepe the Sabbath on that seventh day, to celebrate the worlds creation, bindes Christians to solemnize the Sabbath on this seventh day, in memoriall of the worlds redemption: for the fourth commandment being a morall law, requireth a seventh day to bee kept holy for ever. And the morality of this, as of the rest of the commandments, is more religiously to be kept of us under the Gospel, then of the Iews under the law, by how much we (in baptism) have made a more special covenant wth GOD,

GOD, to keep his commandments: and GOD hath covenanted with us, to free us from the curse, and to assist us with his Spirit, to keep his lawes. And that this commandment of the Sabbath (as well as the other nine) is morall and perpetuall, may plainlie appeare by these reasons.

*Ten reasons demonstrating the
commandment of the Sabbath
to bee morall.*

1. **B**Ecause all the reasons of this commandment are morall and perpetuall: And GOD hath bound us to the obedience of this commandment, with more forcible reasons then to any of the rest. First, because hee did foresee, that irreligious men would either more *carelessly* neglect, or more *boldly* break this commandment then any other. Secondly, because that in the practice of this commandment, the keeping of all the other consisteth: which makes GOD so often complain, that all his worship is *neglected or overthrowen*, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith *M. Calvin*) to consider how oft, and with what zeal and protestation, GOD requireth all (that will be his people)

to sanctifie the seventh day: yes; how the GOD of mercy merciesly punisheth the breach of this commandment with cruell death: as though it were the sum of his whole honour and service.

And it is certain, that hee who makes his conscience to break the sabbath, will not (to serve his turn) make any conscience to break any of the other commandments, so hee may do so without discredit of his reputation, or danger of mans law. Therefore God placed this commandment in the midst of the two tables, because the keeping of it is the best help to the keeping of all the rest. The comfortable keeping of the sabbath, is the mother of all religion, and good disciplining in the church. Take away the sabbath, and let every man serve GOD when he listeth, and what will shortly become of religion, and that Peace and Order which God will have to be kept in his church? The sabbath day is Gods market day for this weeks provision, wherein hee will have us to come unto him, and buy of him without silver or money the bread of angels, and water of life, the wine of the sacraments, and milk of the word to feed our souls: tried gold, to enrich our faith: precious eye-salve to heal our spirituall blindness, and the white raiment of Christs righteousness, to cover our filthy nakedness. Hee is not far from true piety, who

makes conscience to keep the sabbath-day; but he who can dispense with his conscience to break the sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true religion meaneth. For, of this commandment may that speech of Saint James be verified, *He that saileth in one, is guilty of all*. Seeing therefore that GOD hath fenced this commandment with so many moral reasons, it is evident, that the commandment it self is morall.

1. Because it was commanded of GOD to Adam in his innocency: whilest (holding his happinesse, not by faith in Christs merits, but by obedience to Gods law) he needed no ceremony, shadowing the redemption of Christ. A sabbath therefore of a seventh day cannot be simply a ceremony, but an essentiall part of Gods worship, enjoyned unto man, when there was but one condition of all men. And if it was necessary for our first parents to have a sabbath-day, to serve God in their perfection; much more need their posteritie to keep the sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully prophane it?

2. Because it is one of the commandments which God spake with his own mouth, and wrote with his own fingers in tables of stone, to signify their authority and perpetuity.

quity. All that God wrote, were morall and perpetuall commandments, and those are reckoned ten in number. If this were now but an abrogated ceremony, then there were but *nine commandments*. The ceremoniall that were to bee abrogated by Christ, were written all by *Moses*: but this of the sabbath, with the other nine, written by God himself were put into the ark, where no ceremoniall law was put: to shew that they should be the perpetuall rules of the church, yet such as none could perfectly fulfill and keep, but only Christ.

4. Because Christ professeth, *that he came not to destroy the morall law*: and that the least of them shou'd not be abrogated in his kingdome of the new Testament: Insomuch that *whosoever breaketh one of the least of these ten commandments, and teacheth men so, hee should bee called the least in the kingdome of heaven*: that is, hee should have no place in his church. Now the morall law commandeth one day of seven to be perpetually kept a holy sabbath. And Christ himself expressly mentioneth the keeping of a sabbath among his Christians at the destruction of Jerusalem, about 42. years after his resurrection. By which time all the Mosaicall ceremonies (except eating of bloud, & things strangled) were by a publike decree of all the Apostles quite abolished and abrogated in Christian

churches. And therefore Christ admonished his disciples, *to pray that their flight be not in the winter, nor on the sabbath-day.* Not in the winter, for that (by reason of the foulness of the wayes and weather) their flight should be more painfull and troublesome unto them: not upon the sabbath, because it would be more grievous to their hearts, to spend that day in toiling to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now if the sanctifying of the sabbath on this day had been but ceremoniall, it had been no grief to have fled on this day, no more then on any other day of the week. But in that Christ doth tender so much this fear and grief, being driven to flie on the sabbath-day, and therefore wisheth his to pray unto God, to prevent such an occasion: he plainly demonstrates, that the observation of the sabbath is no abrogated ceremonie, but a morall commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the sabbath, *S. Iohn* will tell you that it was on the *Lords-day* *Apoc.* 1. 10. If you will know on what day of the week that was, *S. Paul* will tell you, that it was on *every first day of the week.* *1. Cor.* 16. 1

As Christ admonished, so Christians pray, and according to their prayers, God (a little before

before the wars began) warned by an oracle all the Christians in *Ierusalem* to depart thence, and to go to *Pella*, a little town beyond *Jordan*: and so to escape the wrath of God, that should fall upon the city and nation. If then a Christian should not, without grief of heart: flie for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the church, to spend the greatest part of the Lords day in prophane and carnall sports, or servile labour. And seeing the destruction of *Ierusalem* was both a type and an assurance of the destruction of the world: who seeth not but that the holy sabbath must continue till the very end of the world?

5. Because that all the ceremoniall law was enioyned to the Iew only, and not to the Gentiles: but this commandment of the holy sabbath, (as matrimony) was instituted of God in the state of innocency: when there was but one state of all men, and therefore enioyned to the Gentiles as well as to the Iews. So that all magistrates and householders were commanded to constrain all strangers (as well as their own subiects and family) to observe the *holy sabbath*, as appears by the fourth commandment, and practise of *Nehemiah*. All the ceremonies were a partition-wall to separate Iews and Gentiles.

But seeing the Gentiles are bound to keep this commandment as well as the Jews, it is evident that it is no Jewish ceremony. And seeing the same authority is for the sabbath that is for marriage; a man may as well say, that marriage is but a ceremoniall law, as the sabbath. And remember that where marriage is termed but once the covenant of God, because instituted by God in the beginning. So the sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the same beginning, both of time, state, and perpetuity: therefore not ceremoniall.

6 The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingnesse of good men, to sanctifie sincerely the sabbath, sufficiently demonstrateth, that the commandment of the sabbath is spirituall and morall.

7. Because that as God by a perpetuall decree made the sun, the moon, and other lights in the firmament of heaven, not onlie to deuide the day from the night, but also to be for signes, and for seasons, and for dayes, and for years: so hee ordained in the church on earth, the holy sabbath to be not only the appointed season for his solempne worship, but also the perpetuall rule and measure of time. So that as seven dayes make a week, four weeks a month, twelve months a year: so

70 years make a sabbath of years, seven sab-
 baths of years a jubilee, 80. jubilees, or
 4000. years, or after *Ezekiel*, 4000. cubits,
 the whole time of the old Testament, till
 Christ by his baptism, and preaching, be-
 gan the state of the new testament. Neither
 can I here passe over without admiration,
 how the sacrament of circumcision continued
 in the church 39. jubilees from *Abraham* to
 whom it was first given, unto the baptism
 of *Christ* in Iordan: which was iust so many
 jubilees (after *Bucholceus* accompt) as the
 world had continued before from *Adam* to
 the birth of *Abraham*. *Moses* began his min-
 istry on the 80. year of his age. *Christ* enters
 upon his office in the 80. jubilee of the
 worlds age. *Ioseph* was 30. years old when
 he began to rule over *Egypt* *Gen.* 41. 46. and
 the Levites began to seive in the tabernacle
 at 30. years old. So *Christ* likewise, to an-
 swer these figures, began his ministry in the
 30. jubilee of *Moses*, and when he began to
 be thirty years of age, *Luke* 3. 23. in the midst
 of *Daniels* last week: and so (continuing his
 ministry on earth three years and a half)
 finished our redemption, and *Daniels* period,
 by his innocent death upon the crosse. The
 most of all the great alterations, and strange
 accidents which fell out in the church, came
 to passe either in a sabbaticall year, or in a
 year of jubilee. For example:

The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439. year of the world contain so many years as the world did weeks of years unto that time: and so many weeks of years as the world had lasted Iubilees. *Daniel's* seventy weeks of years, contained foure hundred and ninty single years, the world before that time, 490. weeks of sabbaths of years. *Daniel's* period 70. weeks, the worlds 70. Iubilees. So that to comfort the church for their 70. years captivity, which they had now (according to *Jeremies* prophetic) endured in Babylon, *Gabriel* tells *Daniel*, that at the end of 70 weeks, or sabbaths of years, that is 70. times 7. years, or 490. years, their eternall redemption from hel should be effected by the death of Christ as sure as they were now redeemed from the captivity of Babylon. This period of *Daniel* containing 70. sabbaths, or 10. Iubilees of years, began at the first libertie granted the Jews by *Cyrus*, in the first year of his reigne over the Babylonians, mentioned *Ezech.* 1. 1 and ends justly at the time that Christ died upon the crosse. From the death of Christ, or the last end of *Daniel's* weeks, to the seventie and one year of Christ, the world is measured by seven seals, or seven sabbaths of years making one complete Iubilee. From the end of those seven seals, the world is measured to her end by seven trumpets, each containing

345. years (as some coniecture, about 440. years hence the truth will appeare:) *Enoch* the seventh from *Adam*, having lived so many years as there are dayes in the year, 365. was translated of God in a sabbaticall year. *Moses* the seventh from *Abraham*, as another *Enoch* is buried of God, but born in a sabbatical year of the world, 2373. and in the 777. year since the flood (after *Brughtons* computation) is saved, as a new *Noah* in a reed ark, and liveth a builder of the church, so long as *Noah* was building the ark 120. years, The promise was made to *Abraham* in a sabbatical year, being the 2013 of the world. The sixth year of *Ioshua*, being 2500. years from the creation of the world, wherein the land was possessed and divided among the children of *Israel*, was a sabbaticall year, and the 50. Iubilee, from the creation of the world. At this year *Moses* begins his Iubilee, by which (as with a chain of thirty links) he tyeth the parting of *Canaans* possession to the *Israelites*: by *Ioshua*; to the opening of the kingdome of heaven to all beleivers by *Iesus*. And so carrieth the church of the Iews by a ioyfull stream of Iubilees, from the type to the substance, from *Canaan* to heaven, from *Ioshua* to *Iesus*: for *Christ* at the end of *Moses* thirty Iubilees, and the beginning of the 30. year of his age, at his Baptisme openeth heaven. and gives the clearest vision of the blessed

256. *The practice of pietie.*

Trinity, that was seen since the world began, And by the silver trumpet of his Gospel, proclaimes according to the prophesie of Esay, eternall redemption to all that repent, and beleeve in him.

And the year of our Saviour, Christs birth, being the 3948. of the world, was at the end of a sabbaticall year: and the 564. septenary of the world. *Moses* maketh the common age of all men to bee ten times seven, *Psalme 90.* & every seventh year commonly produceth some notable change or accident in mans life; and no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth; which is alwayes either the ninth, or seventh month. At seven years old, the childe casts his teeth and receives new. And every seventh year after, there is some alteration or change in mans life; especially at *nine times seven*, the *climacterick* year, which by experience is found to have been fatall to many of those learned men, who have been the chiefest lights of the world. And if they escaped that year, yet most of them have departed this life in a *septenarie* year: *Lamech* died in the year of his life, 777. *Methusalem* the longest liver of the sons of men, died when he began to enter his 970 year. *Abraham* died when

when hee had lived a 9. times 37. yeares.
 Iacob when hee had lived 118. times seven
 yeares. So did David after hee had lived 70. times
 seven yeares. So did Gabu, so did Balnech, who
 (as Bede noteth) died on the same day of the
 year that hee was borne: so did the maiden
 Queen Elizabeth, of blessed and never dying
 memory, who came into this world, the Eve
 of the nativity of the blessed virgin Mary, and
 went out of this world, on the Eve of the an-
 nunciation of the virgin Mary. Hippocrates died
 in his 12. September. Hieronima and Isocrates, in
 their 13. Plinie, Martius, and Cæsar in their
 8. September. And Iohannes de temporibus, who
 lived 361. yeares, died in the 13. September of
 his life. The like might be observed of in-
 numerable others. And indeed, the whole
 life of a man is measured by the sabbath: For
 how many yeares soever a man liveth here,
 yet his life is but a life of seven dayes mul-
 tiplied: so that in the number of 7. there is a
 mysticall perfection, which our understand-
 ing cannot attain unto.

All which divine disposition of admirable
 things, so oft by seven, call upon us to a con-
 tinuall meditation of the blessed seventh day
 sabbath, in knowing and worshipping God in
 this life: that so from sabbath to sabbath, we
 may bee translated to the eternall glorious
 sabbath of rest and blisse, in the life to come.

By

By the consideration whereof, any man that looketh into the holy history, may easily perceive, that the whole course of the world is drawn and guided by a certaine chaine of Gods providence, disposing all things in number, measure, and weight: All times are therefore measured by the sabbath, so that time and the sabbath can never be separated: And the angel swears, that this measuring of time shall continue till that time shall be no more. And as the sabbath had his first institution in the first book of the scriptures, so hath it its confirmation in the last: And as this book doth authorize this day; so this day graces the book: in that the matter thereof was revealed upon so holy a day; the Lords revelation upon the Lords day. As well therefore may they pull the sun, moon and stars out of the heavens, as abolish the holy sabbath, (if Times were rod) out of the church: seeing the sabbath is ordained in the church (as well as the sun and moon in the firmament) for the distinction of times.

8. Because that the whole church by an universall consent, ever since the Apostles time, have still held the commandment of the sabbath to be the morall and perpetuall law of God, and the keeping of the sabbath on the first day of the week to be the institution of Christ and his Apostles.

The Synod, called *Synodus Colonienfis*, saith
That

That the Lords day hath been famous in the church ever since the Apostles time. Ignatius Bishop of Antioch, living in S. Johns time saith, Let everyone that loveth Christ keep holy the Lords day, renowned by his resurrection, which is the Queen of dayes, in which death is overcome, and life is sprung up in Christ. Iustin Martyr, who lived not long after him, sheweth how the Christians kept their Sabbath on the Lords day, as wee do. Origen, who lived about 180. years after Christ, sheweth the reason why the Sabbath is translated to the Lords day. Augustine saith, That the Lords day was declared unto the Church, by the resurrection of the Lord upon that day. Et ex illo cepit habere festivitatem suam, and by Christ it was first ordained to bee kept holy. And in another place, That the Apostles appointed the Lords day to bee kept with all religious solemnitie, because upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore David said of the citie of God, so may I say of the Lords day, Glorious things are spoken of the day of the Lord: for it was the birth-day of the world, the first day wherein all creatures began to have being. In it light was drawn out of darknesse. In it the law was given on Mount Sinai. In it the Lord rose from death to life. In it the Saints came out of their graves, assuring that on it Christians

Christians should rise to newnesse of life. In it the holy Ghost descended upon the Apostles, And it is very probable, that on the seventh day, when the seven trumpets have blown, the cursed *Jericho* of this world shall fall, and our true *Jesus* shall give us the promised possession of the heavenly *Canaan*.

Hec that would see the uniform consent of antiquitie, and practice of the primitive Church in this point, let him read *Eusebius Ecclesiasticall historie*, lib. 4. cap. 23. *Tertulian* lib. de *Idololatria*, cap. 14. *Chrys.* *Serm.* 7. de *resurrectione*. *Constitut. Apost.* lib. 7. cap. 37. *Cyrl.* in *Iohn*, lib. 12. cap. 58. Of this judgement are all the sound new writers; see *Fox* on the *Apoc.* 1. 10. *Race* in *Matth.* 12. 11, *Gualt.* in *Malach.* 3. *Hom.* 23. *Feth* on the *Rhemish Testament*, *Apoc.* 1. 10. *Chem.* *Exam. Con. Trid.* part. 4. *De diebus Festis*, *Welph.* *chronol.* lib. 2. cap. 1. *Armin.* *Thes.* in 4. precept. and innumerable others. Learned *Iunius* shall speak for all; *Quamobrem cum dies Dominicus, &c.* wherefore seeing the Lords day is both by the fact of Christ (viz. his resurrection and often appearing to his disciples upon that day) by the example and institution of the Apostles, and by the continuall practice of the ancient Church; and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; ineptè faciunt, they do foolishly, who say, that the obser-

vation

uation of the Lords day is of tradition, and not from the Scripture, that by this means they might establishe the traditions of men. And again, The cause of this change is the resurrection of Christ, and the benefit of the restoring of the church by Christ, the remembrance of which benefit did succeed in the place of the memorie of the creation, Non humana traditione, sed Christi ipsius observatione & instituto. Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came in to their assemblies.

9. Because that the Lord himself expounded the end of the Sabbath, to bee a signe and document for ever, betwixt him and his people, that hee is Iehovah by whom they are sanctified: and therefore must only of them bee worshipped: and upon the pain of death, charged his people for ever to keep this memoriall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What God hath perpetually sanctified, let no man ever presume to make common or profane.

Upon this ground it is, that the commandment termes this day the Sabbath of the Lord thy God: and God himself calls it his Holie day. And upon the same ground like,
wife

wise, the old Testament consecrated all their sabbaths and holy dayes to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse idolatrie. For the first table makes it a part of GODS worship, to have a sabbath to his honour. So doth *Leviticus* 23. 3, 37, 38, &c. and *Ezech.* 20. 20. *Nehem.* 9. 14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, That *wee must worship the LORD GOD only*, *Matth* 4. and therefore keep a sabbath to the only honour of God. The holy Ghost notes it as one of *Ieroboams* greatest sins, That hee ordained a feast from the device of his own heart, *1 King.* 12. 33. And God threatneth to visit Israel, for keeping the dayes of *Baalim* that is, of Lords as Papists do of Saints, *Hosea* 2. 13. but saith that such forget him. And so indeed none are lesse carefull in keeping the Lords sabbath, then they who are most superstitious observers of mens holy dayes. The church of *Rome* therefore commits grosse idolatrie.

First, in taking upon her to ordain sabbaths which belongs only unto the LORD of the Sabbath to do.

Secondly, in dedicating those holy dayes to the honour of creatures, which in effect is to make them sanctifying Gods.

Thirdly, in tying to those dayes Gods worship, prayers, fasting, and merit.

Fourthly,

Fourthly; in exacting on those dayes of mens inventions, a greater measure of solemnity and sanctification then upon the Lords day, which is GODS commandment; which in effect is to prefer Antichrist before Christ.

Our church hath justly abolished all superstitious and idolatrous feasts; and only retains a few holy dayes to the honour of God alone, and easing of servants, *Deut. 5. 14.* though long custome forceth to use the old names for civill distinction, as *Luke* used the prophane name of *Castor and Pollux, Act. 28. 11.* And Christians of *Fortunatus, 1 Cor. 16. 19.* *Mercurius, Rom. 16. 14.* and Jews of *Murdocheus day, 2 Macch. 15. 37.*

10. Lastly, the examples of Gods iudgements on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not feared, how wrathfully almighty God is displeased with them, who are wilfull prophaners of the Lords day.

The Lord (who is otherwise the God of mercie) commanded *Moses* to stone to death the man, who (of a presumptuous minde) would openly go to gather sticks on the sabbath day. The fact was small; True, but his sin was the greater, that (for so smal an occasion) would presume to break so great a commandment.

Nicanor offering to fight against the Jews

on

on the Sabbath-day, was slain himself, and 39000. of his men.

A husbandman grinding corn upon the Lords day, had his meal burned to ashes.

Another carrying corn on this day, had his barn, and all his corn therein burnt with fire from heaven the next night after.

Also, a certain noble man (prophaneing the sabbath usually in hunting) had a childe by his wife with a head like a dog, and with ears and chaps crying like a hound.

A covetous flax-wife at *Kinstrate* in *France*, Anno 1559. using with her maids to work at her trade on the Lords day, it seemed unto them that fyre issued out of the flax, but did no harm; the next sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they died the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire alive, and unburnt.

(On the 13. of *Ianuarie*, Anno 1582. being the Lords day, the scaffolds fell in *Paris-Garden*, under the people, at a bear-baiting, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such who take more pleasure on the Lords day to bee in a theatre beholding carnall sports, then

to bee in the church, serving God with the spirituall works of pietie.

Many fearfull examples of Gods judgements by fire, have in our dayes been shewed upon divers towns, where the prophanation of the Lords day hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve month (being the Lords day) almost consumed with fire: chiefly for prophaning the Lords sabbaths, and for contemning his work in the mouth of his faithfull Ministers.

Teuerton in Devonshire (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavie judgement on the town, for their horrible prophanation of the Lords day, occasioned, chiefly, by their market on the day following. Not long after his death, on the third of April, *Anno Domini* 1598. God (in lesse then halfe an houre) consumed, with a sudden and fearfull fire, the whole town, except only the church; the courthouse, and the almes-house, or a few poore peoples dwellings, where a man might have seen foure hundred dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again since the former edition of this book, on the fifth of *August* last, 1612. (14. years since the former

former fire) the whole town was again fired and consumed; except some thirty houses of poore people, with the schoole houses, and almes houses. They are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their market day; and to remove all occasions of prophaning the Lords day. Let other towns remember the tower of Siloe, *Luke 13. 4.* and take warning by their neighbours chastisements; fear Gods threatnings, *Ierem. 17. 7.* and beleeeve Gods Prophets, if they will prosper, *1. Chron. 20. 20.*

Many other examples of Gods iudgements might bee alledged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the Lords day; proceed in thy prophanation: it may be the Lord will make thee the next example, to teach others to keep his sabbaths better.

Hee punisheth some in this life, to signifie how he will plague all wilfull transgressours of his sabbaths at the last day.

Thus wee have proved, that the commandment of the sabbath is morall, and that the change of it from the seventh to the first day of the week, was instituted by the authority of Christ and of his Apostles. But as in promulgating of the law diuerse ceremonies peculiar to the Iews, were annexed, the rather, to binde that people to the more careful

full performance thereof; as to the first commandment, *their deliverance from Egypt*, shadowing *their redemption from hell*: to the fifth commandment, *length of dayes in Canaan*, typing *eternall life of heaven*: to the sixth commandment, *abstinence from bloud and things strangled*, figuring the care to abstain from all kinde of murther: and to the whole law, the ceremony of *parchment-lace*, putting them in minde to keep within the limits of the law. So likewise to the fourth commandment were added some ceremonies which peculiarly belonged to the Iews, and to no other people: as first, the double sacrifices appointed for them on the sabbath day, shadowing how GOD will bee served on the sabbath, with greater obedience then on the week dayes. Secondly, the rigid and strict ceasing from making of fire, dressing of meat, and all bodily labour, both remembring them of their full deliverance by *Moses*, conduct from the fiery furnace, and slavery of Egypt upon that day: as also shadowing unto them the eternall redemption of our souls from hell by the death of Christ.

Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation: shadowing to the Iews, that Christ by his death, and resting on their Sabbath in the grave, should bring them rest and ease from the burthen and yoke of the legall ceremonies,

nies, which neither they, nor their fathers were able to bear. *Act. 15. 10. Col. 2. 16, 17.* And howsoever in paradise before mans fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremony, but an argument of perfection; yet after the fall, it became ceremoniall and subject to change in respect of the restauration by Christ; as mans life before the fall, being immortall, became afterwards mortall; and nakednesse being an ornament before, became afterwards a shame; and marriage became a type of the mysticall union betwixt Christ and his church, *Ephes. 5.* And to fulfill the ceremonies, (added for the Iews sake unto the sabbath) Christ at his death rested in the grave all the Iews sabbath day; and by that rest fulfilled all those ceremoniall necessities. Now, as the ceasing of the ceremonies annexed to the 1. 5. and 6. commandments, and to marriage did not abolish those commandments, and marriage, nor cause them to cease from being the perpetuall rules of GODS worship, and mans righteousness: no more did the abrogating of the ceremonies annexed to the sabbath, abolish the morality of the commandment of the sabbath; so that though the ceremonies bee all abolished, by the access of the substance, and the shadow over shadowed by the body, (which is Christ) yet the holy rest (which was commanded and kept, before

fore either the Jews were a people, or those ceremonies annexed to the sabbath) stil continued as Gods perpetuall law, whereby all the posterity of Adam are bound to rest from their ordinarie businesse, that they may wholly spend every seventh day in the solemne worship, and only service of God their Creatour and Redeemer; but in the substance of the fourth commandment there is not found one word of any ceremony.

The chief objections against the morality of the sabbath, are three.

1. That of *Paul to the Galatians*, *Ye observe dayes, and moneths, and times, and years,* &c. But there the Apostle condemnes not the morall sabbath, (which we call the Lords day; and which he himself ordained according to Christs commandment, in the same churches of Galatia and Corinth, and kept himself in other churches) but hee speaks of the Jewish dayes, and times, and years; and the keeping of the sabbath on the seventh day from the creation, which hee termeth *shadows of things to come*, abolished now by Christ the body; and in the law are called sabbaths; but distinguished from the morall sabbath.

2. That of *Paul to the Colossians*, *Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the sabbath dayes.* But here the Apostle meaneth

meaneth the Iewish Ceremoniall Sabbath,
not the Christian Lords day, as before.

3. That of the same Apostle to the *Romans*, *This man esteemeth one day above another day; and another counteth every day alike, &c.*

But *S. Paul* makes no such account for the question there is not betweene Iew and Gentiles, but between the stronger and weaker Christians. The stronger esteemed one day above another, as appears in that there was a day both commanded and received in the church, every where known and honoured by the name of the Lords day. And therefore *Paul* saith here, *That hee that observed this day, observed it unto the Lord.* The observation whereof, because of the change of the Iewish seventh day, some weak Christians (as many nowadayes) thought not so necessary: so that if men (became the Iewish day is abrogated) will not honour and keep holy the LORDS day, but count it like other dayes: It is an argument (saith the Apostle) of their weaknesse, whose infirmities must bee born, till they have time to bee further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping
ly the Lords day.

NOW the sanctifying of the sabbath consists in two things: First, in resting from all servile and common businesse, pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of GOD, and the use of those holy means, which belong to our spirituall life.

For the first.

1. The servile and common works from which wee are to cease, are generally all civil works, from the least to the greatest.

More particularly.

First, from all the works of our calling, though it were *reaping* in the time of harvest.

Secondly, from carrying *burthens*, as Carriers do: or riding abroad for profit, or for pleasure: GOD hath commanded that the beasts should rest on the sabbath-day, because all occasions of travelling or labouring with them should bee cut off from man. GOD giveth them that day a rest, and hee that without necessity deprives them of their rest on the Lords day, the groans of the poore tired beasts, shall in the day of the Lord rise in judgement against him. Likewise such as spend the greatest part of this day in trimming, painting, and pampering themselves,

N

like

like *Iezabels*, doing the devils work upon Gods day.

Thirdly, from keeping of faires or markets which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any books or sciences, but the holy Scriptures, and Divinity. For our studie must bee *to bee ravished in spirit on the Lords day*. In a word, thou must on that day cease in thy calling to do thy work, that the Lord by his calling may do his work in thee. For whatsoever is gotten by common working on this day, shall never bee blessed of the LORD: but it will prove like *Achans* gold, which being got contrary to the Lords commandment, brought the fire of Gods curse upon all the rest which hee had lawfully gotten. And if Christ scourged them out as theeyes, who bought and sold in his temple, (which was but a ceremonie shortly to be abrogated:) is it to bee thought, that hee will ever suffer those to escape unpunished, who (contrary to his commandment) buy and sell on the Sabbath-day, which is his perpetuall law? Christ calleth such sacrilegious thieves, and as well may they steal the communion cup from the Lords table, as steal from God the chiefeest part of the Lords day, to consume it in their own lusts. Such shall finde the judgements of GOD heavier than the opinions of man.

Fifthly,

Fifthly, from all recreations and sports, which at other times are lawfull: for if lawfull works bee forbidden on this day, much more lawfull sports, which do more steal away our affections from the contemplation of heavenly things, then any bodily work or labour. Neither can there bee unto a man (that delighteth in the Lord) any greater delight or recreation, then the *sanctifying of the Lords day*. For can there be any greater joy for a person condemned, then to come to his princes house to have his pardon sealed? for one that is deadly sick, to come to a Physician that can cure him? or for a prodigall child that fed on the husks of swine, to bee admitted to eat the bread of life at his fathers table? or for him who fears for sin the tidings of death, to come to hear from God the assurance of eternall life? If thou wilt allow thy self, or thy servant recreation, allow it in the six dayes which are thine: not on the Lords day, which is neither thine nor theirs. No bodily recreation therefore is to be used on this day: but so far as it may help the soul to do more cheerfully the service of the Lord.

Sixthly, from grosse feeding, liberall drinking of wine, too strong drink, which may make us either drowsie, or unapt to serve God with our hearts and mindes.

Seventhly, from all talking about worldly things

things, which hindereth the sanctifying of the sabbath, more then working, seeing one may work alone; but cannot talk but with others.

He that keepeth the sabbath only by resting from his ordinary work, keeps it but as a beast. But rest on this day, is so far commanded to Christians, as it is an help to sanctification: and labour so far forbidden, as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the sabbath not allowed; much more those that are altogether at all times unlawfull. Who without mourning can indure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, then to the honour of the Lord Iesus, the Saviour and Redeemer of the world? For having served G O D but an houre in outward shew, they spend therest of the Lords day in *sitting down to eat and drink, and rising up to play*. First, balasting their bellies with eating and drinking, and then feeding their lusts with playing and dancing. Against which prophanation, all holy Divines, both old and new, have in their times most bitterly inveighed. In so much that *Augustine* affirmeth, That it is better to plow, then to dance upon the sabbath day.

Now in the name of Almighty God (who rested, having created heaven and earth) and of his eternall Son Iesus, the Redeemer of his church, who shall shortly come, on the dreadfull day of doom, to iudge all men according to the obedience which they have shewed to his Commandments: I require thee who readest these words, as thou wilt answer before the face of *Christ* and all his holy *Angels* at that day, that thou better weigh and consider, whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of Robin-hood, morrice dances, wakes, and may-games*, be exercises that God will blesse and allow on the sabbath-day. And seeing no action ought to be done that day, but such as whereby we either blesse God, or look to receive a blessing from God; how darest thou do those things on that blessed day, on which thou darest not to pray to God to bestow a blessing on it to thy use? Hear this, and tremble at this, O prophane youth of a prophane age! O heart all frozen, and void of the feeling of the grace of GOD! that having every day in six, every houre in every day; every minute in every houre, so tasted the sweet mercy of thy God in *Christ*, without which thou hadst perished every moment! yet canst not find in thy corrupt and irreligious

gious heart, to spend in thy masters service that one day of the week, which he had reserved for his own praise and worship. Let men in defence of their prophanenesse object what they will, and answer what the devil puts in their mouthe: yet I would wish them to remember that seeing it is an ancient tradition in the church, that the Lords second coming shall be upon the Lords day, how little ioy they should have, to be overtaken in these carnall sports to please themselves, when their Master should finde them in spirituall exercises serving him. The prophanest wretch would then wish rather to be taken kneeling at prayers in the church, then skipping like a goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, that whilst they thus dance on the Lords day (contrarie to the Lords commandment) they do but dance about the pits brink: and they know not which of them shall first fall therein. Where into being once false, without repentance no greatnesse can exempt them from the vengeance of that great God, whose commandment (contrary to their knowledge and conscience) they do thus presumptuously transgresse. If then Gods commandment cannot deter thee, nor Gods word advise thee, I say no more, but what S. Iohn said before me, *He which is filthy, let him be filthy still.*

For the second.

3. The consecration of the sabbaths rest consists in performing three sorts of duties : First, before; secondly at; thirdly, after the publike exercises of the church.

The duties to be performed before the publike exercises are,

1. **T**O give over working betime on the Eve, that thy body may be the more refreshed, and thy minde the better fitted to sanctifie the sabbath on the next day. For want of this preparation thyself and thy servants being tired with labour and watching the night before, are so heavie, that when you should be serving God, and *bearing what his Spirit saith unto his church*, for your souls instruction, you cannot hold up your heads for sleeping: to the dishonour of G O D, the offence of the church, and the shame of your selves: therefore the Lord commands us not only to keep holy, but also to remember afore-hand the sabbath-day, to keep it holy, by preparing our hearts and removing all businesse that might hinder us *so consecrate it as a glorious day unto the Lord*. Therefore whereas the Lord in the other commandments doth but bid or forbid, he doth both in this commandment, and that with a speciall

memorandum. As if a master should charge his servant to look well unto ten things of great trust, but to have a more speciall care to remember one of those ten, for divers weighty reasons: should not a faithfull servant that loves his master, shew a more speciall care unto that thing above all other businesse?

Thus *Moses* taught the people over night to remember the Sabbath: and it was an holy custome among our forefathers, when at the ringing to prayer on the Eve before, the husbandman would give over his labour in the field, and the tradesman his work in the shop, and go to evening prayer in the church, to prepare their souls, that their mindes might more cheerfully attend Gods worship on the Sabbath day.

2. To possesse that night thy vessel in holynesse and honour; that thou mayest present thy soul more purely in the sight of God the next morning.

3. To rise up early in the morning on the Sabbath day. Bee carefull therefore to rise sooner on this day, then on other dayes: by how much the service of God is to be preferred before all earthly businesse: For there is no master to serve so good as God; and in the end, no work shall bee better rewarded then his service.

4. When thou art up, consider with thyself

self what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to church, what grievous sins thou hast committed the week past, confesse them unto God, and earnestly pray for the pardon and forgiveness of them, and so reconcile thy self with God in Christ. Renew thy vows to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayest have grace to hear the word of God read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that GOD by his holy Spirit would assist the Preacher, to speak something that may kill thy sin, and comfort thy soul: which thou mayest do in this or the like sort.

*A morning prayer for the
Sabbath day.*

O Lord most high, O God eternall, all whose works are glorious, and whose thoughts are very deep: there can bee no better thing then to praise thy name, and to declare thy loving kindnesse in the morning, on thy ho-

ly and blessed Sabbath-day: For it is thy will and commandment that wee should sanctifie this day in thy service and praise, and in the thankfull remembrance, as of the creation of the world by the power of thy word; so of the redemption of mankind by the death of thy Son: *Thine, O Lord, I confesse, is greatness, and power, and glory, and victory, and prayer: for all that is in heaven and earth is thine: Thine is the kingdome, O Lord; and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praise thy glorious name, that whereas I a wretched sinner, having so many wayes provoked thy Majestic to anger and displeasure, thou notwithstanding of thy favour and goodnesse (passing by my prophanenesse and infirmities) hast vouchsafed to adde this Sabbath again unto the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Iesus Christ thy Son, (whose glorious resurrection thy whole church celebrateth this day) to pardon and forgive mee all my sins and misdeeds. Especially, O LORD, cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled Lambe, *which taketh away the sins of the world.* And let thy holy Spirit more and more sub-

due

due my corruptions, that I may bee renewed after thine owne image, to serve thee in newnesse of life, and holinesse of conversation: And as of thy mercy thou hast brought mee to the beginning of this blessed day, so I beseech thee make it a day of reconciliation between my sinfull soul and thy divine Majestie. Give mee grace to make it a day of repentance unto thee, that thy goodnesse may seal it to bee a day of pardon unto mee: and that I may remember that the keeping holy of this day, is a commandment which thine own finger hath written: That on this day I may meditate on the glorious works of our creation and redemption, and learn how to know and to keep all the rest of thy holy lawes and commandments. And when anon I shall with the rest of the holy assembly, appear before thy presence in thy house, to offer unto thee our morning sacrifice of praise and prayer, and to hear what thy Spirit, by the preaching of thy word, shall speak unto thy servant, O let not my sins stand as a cloud to stop my prayers from ascending unto thee, or to keep back thy grace from descending by thy word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed fall upon bad ground: O let not my heart be like the *high way*, which through hardnesse and want of true understanding, receives not the seed, till the evil one cometh, and catcheth

eth it away: nor like to the stony ground,
 which heareth with joy for a time, but falleth
 away as soon as persecution ariseth for thy
 Gospels sake: nor like the thorny ground,
 which by the cares of this world, and the de-
 ceitfulnesse of riches, choketh the word
 which it heareth, and makes it altogether
 unfruitfull: but that like unto y good ground
 I may hear thy word with an honest and good
 heart, understand it, and keep it, and bring
 forth fruit with patience, in that measure
 that thy wisdom shall think meet for thy
 glory, and mine everlasting comfort. Open
 likewise, I beseech thee, O Lord, the doore
 of utterance, unto thy faithfull servant,
 whom thou hast sent unto us, *to open our eies
 that wee may turn from darknesse to light, and
 from the power of Satan, unto God, that wee
 may receive forgivenesse of sins, and inheritance
 among them which are sanctified by faith in
 Christ:* and give me grace to submit my self
 unto his ministry, as well when he terrifieth
 me with judgements, as when he comforteth
 mee with thy mercies, and that I may have
 him *in singular love for his works sake;* because
 he watcheth for my soul, as he that must give
 an account for the same unto his master. And
 give me grace to behave my self in the holy
 congregation with comelines and reverence
 as in thy presence, and in the sight of thy
 holy Angels. Keep mee from drowinesse and
 sleeping

sleeping and from all wandering thoughts, and worldly imaginations: sanctifie my memory, that it may be apt to receive, and firm to remember those good and profitable doctrines which shall be taught unto us out of thy word: And that through the assistance of thy holy Spirit I may put the same lessons in practice for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glorie of thy name, And that this day, which godlesse and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my chief delight to consecrate it to thy glory and honour, not doing mine own wayes, nor seeking mine own will, nor speaking a vain word; but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may through thy blessing feel in my heart the beginning of that *eternall sabbath*, which in unspeakable joy and glory I shal celebrate with the Saints and Angels, to thy praise and worship in thy heavenly kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord; in that form of prayer which he hath taught me; *Our Father which art in heaven, &c.*

Having thus in private prepared thy own soul, if thou hast the charge of a family, call all thy household together reade a Chapter, and

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and pray as in the week dayes: but remember so to dispatch these private preparations and duties, as that thou and thy family may bee in the Church before the beginning of prayers: else your private exercises are rather an hinderance then a preparation. And as thou (and thy household) do go in all reverence towards the Church, let everie one meditate thus with himself.

Things to be meditated as thou goest to the Church.

1. **T**Hat thou art going to the Court of the Lord, and to speak with the great God by prayer, and to hear his Majestie speak unto thee by his word, and to receive his blessing on thy soul, and thy honest labour in the six dayes last past.

2. Say with thy self by the way; *As the Hart brayeth for the rivers of waters, so panteth my soul after thee, O God. My soul thirsteth for GOD, even for the living GOD: when shall I come and appear before the presence of God? For a day in thy courts is better then a thousand other where. I had rather be a doore keeper in the house of my God, then to dwell in the tabernacles of wickednesse. Therefore will I come into thine house in the multitude of thy mercies*

mercies, and in thy fear will I worship toward thy holy temple.

3. As thou entrest into the church, say, How fearfull is this place? This is none other but the house of God, that is the gate of heaven. Surely, the Lord is in this place: God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, O Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth: One thing therefore have I desired of thee, that I will require, even that I may dwell in thine house all the dayes of my life, to behold thy beautie, and to visit thy temple: Therefore will I offer in thy tabernacle sacrifices of ioy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry, have mercy also upon mee, and hear mee. Doubtlesse kindnesse and mercy shall follow mee all the dayes of my life, and I shall remain a long season in the house of the LORD. And this is that preparation or looking to our feet, whereto Solomon adviseth us before wee enter into the house of G O D.

*The second sort of duties which
are to be performed at the time
of the holy assembly.*

When prayers begin, lay aside thine own private meditations; and let thine

thine heart join with the minister and the whole church, as being *one body of Christ*; and because that God is the God of order, he will have all things to be done in the Church with *one heart and accord*; and the exercises of the Church are common and publike. It is therefore an ignorant pride for a man to think his own private prayers more effectual all then the publike prayers of the whole Church. *Solomon* therefore adviseth a man not to be rash, to utter a thing in the church before God. Pray therefore when the church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoiding of scandall, the continuance of charity, and in testimony of thy obedience) conform thy self to the manner of the church wherein thou livest.

Whilest the preacher is expounding and applying the word of the Lord, look upon him; for it is a great help to stir up thy attention, and to keep thee from wandering thoughts: *So the eyes of all that were in the Synagogue, are said to be fastened on Christ while hee preached, and that all the people hanged upon him when they heard him.* Remember that thou art there as one of Christs disciples, to learn the knowledge of salvation, by the remission of sins, through the tender mercie of GOD, *Luke 1. 77.*

Be not therefore in the school of Christ, like an idle boy in a grammar school, that often heareth, but never learneth his lesson: and still goeth to school, but profiteth nothing. Thou hatest it in a child: Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing, mark:

1. *The coherence and application of the text.*
2. *The chief sum or scope of the holy Ghost in that text.*
3. *The division or parts of the text.*
4. *The doctrines, and in every doctrine, the proofs, the reasons, and uses thereof.*

A method of all others easiest for the people (being accustomed thereto) to help them to remember the Sermon; & therefore much wished to be put in practice of all faithfull pastors, who desire to edifie their people in the knowledge of God, and his true religion.

If the preachers method be too *curious* or *confused*, then labour to remember,

1. *How many things be taught which thou knewest not before; and be thankfull.*
2. *What sins be reprov'd, whereof thy conscience tells thee that thou art guiltie, & therefore must be amended.*
3. *What vertues be exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.*

But

But in hearing, apply every speech as spoken to thy self, rather by G O D, then by man: and labour not so much to heare the words of the preacher sounding in thine ear as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often *Let him that hath an eare, heare what the Spirit speaks to the church.* And, *did not our hearts burn within us, whilest he opened unto us the Scriptures?* And thus to hear the word hath a blessing promised thereto. It is the acceptablest sacrificing of our selves unto God. It is the surest note of Christs saints: The truest mark of Christs sheep: the apparentest signe of Gods elect: the verie bloud, as it were, which uniteth us, to be the spirituall kindred brethren and sisters of the Son of God. This is the best arte of memory for a good hearer.

When the sermon is ended,

I. Beware thou depart not like the nine lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an after prayer, and singing of a psalme: and when the blessing is pronounced stand up to receive thy part therein, and hear it, as if Christ himself (whose minister he is) did pronounce the same unto thee: for in this case it is true: *He that heareth you, heareth me:* and the Sabbath day is blessed, because God hath appointed it to be the day wherein by the mouth of his ministers hee will
blesse

blesse his people which heare his word, and glorifie his name. For though the Sabbath day in it self bee no more blessed then the other six dayes, yet (because the Lord hath appointed it to holy uses above others) it doth as far excell other dayes of the week, as the consecrated bread which we receive at the Lords table, doth the common bread which we eat at our own table.

2. If it bee a communion day, draw near to the Lords table, in the wedding garment of a faithfull and penitent heart, to bee partaker of so holy a banquet.

And when Baptisme is to bee administred, stay and behold it with all reverent attention, that so thou mayest, first shew thy reverence to Gods ordinance: Secondly, that thou mayest the better consider thy own engraving into the visible bodie of Christs church; and how thou performest the vows of thy new covenant. Thirdly, that thou mayest repay thy debts in praying for the infant which is to bee baptised (as other Christians did in the like case for thee) that GOD would give him the inward effects of baptisme, by his blood and Spirit. Fourthly, that thou mayest assist the Church in praising God for grafting another member into his mysticall body. Fifthly, that thou mayest prove whether the effects of Christs death kill sin in thee; and whether thou bee raised to newnesse

nesse of life by the vertue of his resurrection; and so to bee humbled for thy wants, and to bee thankfull for his grace. Sixthly, to shew thy self to bee a free man of Christs corporation: having a voice or consent in the admission of others into that holy societie.

3. If there be any *collection* for the poore, freely without grudging bestow thine almes, as God hath blessed thee with abilitie.

And thus, far of the duties to be performed in the holy assembly.

*Now of the third sort of duties
after the holy assembly.*

AS thou returnest home, or when thou art entered into thy house, meditate a little while upon those things which thou hast heard. And as the clean beasts which *chew the cud*; so must thou bring again to thy remembrance that which thou hast heard in the Church: and then kneeling down, turn all to a prayer, beseeching God to give such a blessing to those things which thou hast heard that they may bee a direction to thy life; and a consolation unto thy soul. For till the word bee made thus our own, and as it were close written in our hearts, wee are in danger lest Satan steal it away, and wee shall receive no profit thereby. And when thou goest to dinner,

ner, in that reverend and thankfull manner before prescribed, remember, according to thine ability, to have one or more poore Christians, whose hungry bowels may be refreshed with thy meat, imitating holy Job, who protested, that *hee never eat his morsels alone, without the good company of the poore and fatherlesse*; that is the commandment of Christ our Master, *Luke 14. 13.* Or at least wife, send some part of thy dinner to the poore, who lie sick in the back lane, without any food: for this will bring a blessing upon all thy works and labours, and it will one day more rejoyce thy soul, then it doth now refresh his body, when Christ shall say unto thee, *O blessed childe of God, I was an hungred, and thou gavest mee meat, &c.* And for as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to my own self.

When dinner is ended, and the Lord praised, call thy family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their will and mindes may be as good. Turn to the proofes which the Preacher alleadged, and rubbe those good things over their memories again. Then sing a Psalm or more. If time permit, thou mayest teach and examine them in some
part

part of the Catechisme: conferring every point with the proofes of the holy Scripture. This will both increase our knowledge, and sharpen our memory: seeing by experience wee finde, that in every trade they who are most exercised, are ever best expert. But in any wise, remember to dispose all these private exercises, as that thou mayest bee with the first in the holy Congregation at the evening exercise; where behave thy self in the like devotion and reverence, as was prescribed for the holy exercise of the morning.

After evening prayer, and at thy supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after supper, if the season of the year and weather do serve.

1. Walk into the fields, and meditate upon the works of God: for in every creature thou mayest read, as in an open book, the wisdom, power, providence, and goodnesse of almighty GOD: and how that none is able to make all these things in the variety of their former vertues, beauties, life, motions and qualities, but our most glorious God.

2. Consider how gracious he is, that made all these things to serve us.

3. Take occasion hereby to stir up both thy self and others to admire and adore his power wisdom, and goodnesse; and to think what ungratefull wretches wee are, if wee will

not (in all obedience) serve and honour him.

4. If any neighbour bee *sick* or in any heaviness, go to *visit* him. If any bee fallen at variance, help to reconcile them.

To conclude, three sorts of works may lawfully bee done on the Sabbath day.

1. Works of pietie, which either directly concern the service of God, though they be performed by *bodily labour*; as under the law the *Priests* did labour in *killing and dressing the sacrifices*, and burning them on the altar. And Christians under the Gospel, when they travel far to the places of Gods worship, it is but a *Sabbath dayes journey*, like to that of the *Shunamite*, who travelled from home, to hear the Prophet on the Sabbath day because shee had no teaching near her own dwelling: and the preacher, though hee laboureth in the sweat of his brows, to the wearying of his body, yet he doth but a Sabbath dayes work: for the holy end sanctifieth the work, as the *Temp^{le}* did the *gold*, or the *Altar* the gift thereon: or else such bodily labour, whereby the people of GOD are assembled to his worship: as the sounding of *Trumpets* under the law, or the ringing of *Bells* under the Gospel.

2. Works of charity, as to save the life of a man, or of a beast, to fodder, water, and dresse cattell: to make honest provision of
meat

meat and drink, to refresh our selves, and to relieve the poor, to visit the sick, to make collections for the poor, and such like.

3. Works of necessity; not fained, but present and imminent, and such as could not be prevented before, or cannot be deferred unto another day. As to resist the invasion of enemies, or the robberies of thieves, to quench the rage of fire, and for physicians to staunch or let blood, or to cure any other desperate disease, and for Midwives to help women in labour; Mariners may do their labours; Souldiers being assailed may fight: and Posts may ride for the publike good, and such like. On these or the like occasions a man may lawfully work: yea, and when they are called, they may upon any of those occasions, go out of the church, and from the holy exercise of the word and Sacraments: provided alwayes, that they be humbled, that such occasions fall out upon that day and time; and that they take no money for their pains on that day, but only for their stuff, as in the fear of G O D, and conscience of his Commandment.

When the time of rest approacheth, retire thy self to some private place: and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits manie breaches thereof, in his thoughts

words,

words, and deeds, humbly crave pardon for thy defects, and reconcile thy selfe unto GOD, with this or the like evening sacrifice.

*A private Evening prayer for
The Lords day.*

O Holy, holy, holy Lord God of Sabaoth I Suffer me who am but dust and ashes, to speak unto thy most glorious Maiestie. I know that thou art a consuming fire, I acknowledge that I am but withered stuble. My sins are in thy sight, and Satan stands at my right hand to accuse me for them. I come not to excuse, but to judge my self worthis of all those judgements, which thy iustice might most iustly inflict on me, a wretched creature for my sins and transgressions; the number of them is so great, the nature of them so grievous, that they make mee seem vile in mine own eyes, how much more loathsome in thy sight? I confesse they make me so far from being worthis to bee called thy Son, that I am altogether unworthis to have the name of thy meanest servant. And if thou shouldst but recompense mee according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth, and swallow mee up, like one of Dathan's family, into the bottom.

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bottomlesse pit of hell. For if thou didst not spare the *naturall branches*, those angels of glorious excellency, but hurledst them down from the heavenly habitations, into the pains of hellish darknesse, to bee kept into damnation, when they sinned but once against thy Majestie; and didst expell our first parents out of paradise, when they did but transgresse one of thy lawes; alas, what vengeance may I expect, who have not offended in one sin only, heaping dayly sin upon sin, without any true repentance, *drinking iniquitie as it were water*, ever pourcing in, but never pourcing out any filthinesse; and have transgressed not one, but all thy holy lawes and commandments? yea, this present day, which thou hast straightly commanded mee to keep holy, to thy praise and worship, I have not so religiously kept and observed, nor prepared my soul in that holinesse and chastitie of heart, as was fit to meet thy blessed Maiestie in the holy assemblie of thy Saints. I have not attended to the preaching of thy word, nor to the administration of thy Sacraments, with that humilitie, reverence, and devotion that I should. For though I was present at those holy exercises in my bodie, yet, Lord, I was overtaken with much drowinesse: and when I was awake, my minde was so distracted, and carried away with vain and worldly thoughts, that my soul seemed to bee absent, and out of the Church.

Church: I have not so duly (as I should) meditated with my self, nor conferred with my family, upon those good instructions which wee have heard and received out of thy holy word, by the publick ministry. For default whereof Satan hath stolne the most part of those instructions out of mine heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government as they shou'd. Though I know where many of my poor brethren live in want and necessitie, and some in pain and comfortlesse; yet I have not remembered to relieve the one with my alms, nor the other with consolations: but I have feasted my self, and satisfied my own lusts. I have spent the most part of the day, in idle talk, vain sports and exercises. Yea, Lord, I have, &c. And for all these my sins, my conscience cryes guiltie, thy law condemnes me, and I am in thy hand, to receive the sentence and curse that is due to the wilfull breach of so holy a commandment. But what if I am by the Law condemned? yet, Lord, thy Gospel assures mee, that thy mercie is above all thy works: that thy grace transcends thy Law, and thy goodnesse delighteth there to reigne where sins do most abound. In the multitude therefore of the mercies and merits of Iesus Christ my Saviour, I beseech thee, O Lord,

(who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgive me all those my sins, and all the errours of this day, and of my whole life; and free my soul from that curse and judgement which is due unto mee for them. Thou that didst justify the contrite *Publican*, for foure words of confession, and receivest the *Prodigall Child* (when he had spent all the stock of thy grace) into favour upon his repentance; pardon my sins likewise, O Lord, and suffer mee not to perish for my transgressions. Oh spare me, and receive me into thy favour again. Wilt thou, O Lord, reject mee, who hast received all *Publicans*, *harlots*, and *sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? far bee it from mee to think so; for thou art the same God of mercy unto mee, that thou wast unto them, and thy *compassions never fail*. Wherefore, O Lord deal not with mee after my merits, but according to thy great mercie. Execute not thy severe iustice against mee a sinner: but exercise thy long sufferance in forbearing thy own creature. I have nothing to present unto thee for a satisfaction, but only those bloody wounds, bitter death and passion, which thy blessed Son my only Saviour hath suffered for mee. Him (in whom only thou art well pleased), I offer unto thee for all my sins, where

wherewith thou art displeased. Him my Mediatour, the request of whose blood, *speake to better things then that of Abel*, thy mercy can never gainsay. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught mee out of thy holy word, that I may remember thy commandments to keep them, thy judgments to avoid them, and thy sweet promises to rely upon them in time of miserie and distresse. And now, O Lord, I resigne myself to thy most holy will: O receive me into thy favour, and so draw mee by thy grace unto thy self, that I may as well bee thine by love and imitation, as by calling and creation. And give mee grace so to keep holy thy Sabbaths in this life, as that (when this life is ended) I may with all thy Saints and Angels celebrate an eternall Sabbath of ioyes and praise, to the honour of thy most glorious name, in thy heavenly kingdome for evermore. Amen.

And then calling thy family together, shut up the Sabbath with the meditations and prayers before prescribed for the family. And the LORD will give thee that night a more sweet and quiet rest then ordinary, and prosper thee the better in all the labours of the week following.

*Thus far of the ordinarie Practice of Pietie,
both in private and publique.*

*Now followeth the extraordinary practice
of piety, whereby God is glorified
in our lives.*

THe extraordinary Practice of pietie,
consists either in fasting or feasting.

First, of the practice of pietie in fasting.

There are divers kinds of fasting: First a
constrained fast, as when men either have
not food to eat, as in the famine of *Samaritan*
or having food, cannot eat it for heaviness
or sickness, as it befell them who were in
the ship with *S. Paul*. This is rather famine
then fasting.

Secondly, a naturall fast, which we under-
take physically, for the health of our body.

Thirdly, a civill fast, which the Magistrate
enjoyneth for the better maintenance of the
common wealth; that by using fish as well as
flesh, there may be greater plenty of both.

Fourthly, a miraculous fast, as the four
dayes fast of *Moses* and *Elias*, the types, and
of *Christ* the substance. This is rather to
be admired, then imitated.

Fifthly, a daily fast, when a man is careful
to use the creatures of God with such moderation

ration, that he is not made heavier, but more chearfull, to serve God, and to do the duties of his calling. This is specially to be observed of ministers, and iudges.

Sixtly, a religious fast, which a man voluntarily undertakes, to make his body and his soul the fiter to pray more fervently to God, upon some extraordinary occasion. And of this fast only we are to treat. The religious fast is of two sorts, either private or publique.

1. Of a private fast.

THat wee may rightly perform a private fast, foure things are to be oblerved; first, the Authour; secondly, the time and occasion; thirdly, the manner; fourthly, the ends of private fasting.

1. Of the Authour.

The first that ordained fasting was GOD himself in *Paradise*: and it was the *first law* that God made, in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce nor write his Law without *fasting*, and in his law commands all his people to fast. So doth our Saviour Christ teach all his *disciples* under the new Testament likewise. By religious fasting a man

comes nearest to the life of *angels*, and to do Gods will on earth, as it is done in heaven. Yea nature seemeth to teach man this duty in giving him a little mouth, and a narrow throat for nature is content with a little, grace with lesse. Neither doth nature and grace agree in any one act better then in this exercise of religious fasting; for it strengtheneth the memory, and cleareth the minde, illuminateth the understanding, and bridleth the affections, mortifieth the flesh, and preserveth chastitie, preventeth sicknesse, and continueth health, it delivereth from evils, and procureth all kinde of blessings.

By breaking this fast, the Serpent overthrew the first *Adam*, so that he lost *Paradise* but by keeping a fast, the second *Adam* vanquished the Serpent, and restored us into heaven. Fasting was she who covered *Noah* safe in the Ark, whom intemperance uncovered, and left stark naked in the vineyard. By fasting *Lot* quenched the flame of *Sodom*, whom drunkennesse scorched with the fire of incest religious fasting and talking with God, made *Moses* face to shine before men, when idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God It rapt *Elias* in an angelicall coach to heaven when voluptuous *Ahab* was sent in a bloudie chariot to hell. It made *Harod* beleeve that *John Baptist* should live after death by a blessed

fed resurrection, when after an intemperate life he could promise nothing to himself, but eternall death and destruction. O divine Ordination of a divine Author!

2. Of the time.

The holy scripture appoints no time under the New Testament to fast, but leaves it unto Christians own *free choyce*, Rom. 14. 3. 1. Cor. 4. 7. to fast as occasion should be offered unto them *Matth. 9. 15.* As when a man becometh an humble and earnest suiter unto God for the pardon of some grosse sin committed, or for the prevention of some sin whereunto a man feels himself by Satan solicited: or to obtain some speciall blessing which he wants: or to avert some iudgement which a man fears, or is already fallen upon himself or others: or lastly to subdue his flesh unto his spirit, that he may more chearfully poure forth his soul unto God by prayer. Upon these occasions a man may fast a day or longer, as his occasion requires, and the constitution of his body, and other needfull affaires will permit.

3. Of the manner of a private fast.

The true manner of performing a private Fast, consists partly in outward, and partly in inward actions.

The outward actions are, to abstain, for the time that we fast: first from all *worldlie businesse and labour*, making our fasting day as it were a Sabbath day, Levit. 23. 28. For worldly businesse will distract our mindes from holy devotion.

Secondly, from all *manner of food*, yea, from *bread and water*; so far as health will permit: 1. That so we may acknowledge our own indignitie, as being unworthy both of life and all the means for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly *revenge* upon our selves, for abusing our liberty in the use of Gods creatures. 4. That by the hunger of our bodies, through want of those earthly things, our soules may learn to hunger more eagerly after spirituall and heavenly food. 5. To put us in minde, that as we abstaine from food, which is lawfull, so we should much more abstaine from *sin*, which is altogether unlawful.

Thirdly, from *good and costly apparell*, that as the abuse of those puffs us up with pride; so the laying aside their lawfull use may witness our humility: and to this end in ancient times they used (especially in publike fasts) to put on *sackcloth*, or other course apparell. The equiry hereof still remaineth; especially in publick fasts: at what time to come into
the

the assemblie with starched bands, crisped
haire, brave apparell, and decked with flowers
or perfumes, argueth a soul that is neither
humbled before G O D, nor ever knew the
true use of so holy an exercise.

Fourthly, from the full *measure of ordina-
rie sleep*: that thou mayest that way also
humble thy body; and that thy soul may
watch and pray, to bee prepared for the
coming of Christ. And if thou wilt break thy
sleep early and late for worldly gain, how
much more shouldst thou do it for the ser-
vice of GOD? And if *Ahab* (in imitation
of the godly) did in his fast, lye in sackcloth,
to break his sleep by night; what shall wee
think of those who on a fasting day will yeeld
themselves to sleep in the open Church?

Fiftly, and lastly, from all outward plea-
sures of our senses. So that as it was not the
throat only that sinned, so must not the throat
only bee punished: and therefore wee must
endeavour to make our eyes (as at all times,
so especially on that day) to fast from behol-
ding vanities: our ears from hearing mirth,
or musick, but such as may move to mourn:
our nostrils from pleasant smells: our tongues
from lying, dissabling and slandering: yea,
the use of the marriage-bed must be omitted
in a religious reverence of the divine Maje-
stie: that so nothing may hinder our true hu-
miliation, but that all may bee signes that

wee are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of fasting consists in two things:

1. Repentance. 2. Prayer.

Repentance hath two parts:

1. Penitencie for sins past.

2. Amendment of life in time to come.

This penitencie doth consist in three things. First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. *Of the inward insight of sin, and sense of misery.*

This *sense and insight* will bee effected in thee: First, by considering thy sins, especially thy grosse sins, according to the circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Majesty of G O D against whom it was done, and the rather, because thou didst such things against him since he became a Father unto thee, and bestowed so many sweet blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatened for thy sin, how grievously G O D hath plagued others for the same fault, and how that no means in heaven or earth could deliver thee from being eternally damned for them, had

not

not the Son of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it bee long, with some grievous affliction, unlesse thou dost prevent him by speedy and unfained repentance. Let these and the like considerations, so prick thy heart with sorrow, that melting for remorse within thee it may be dissolved into a fountain of tears, trickling down thy mournfull cheeks. This mourning is the beginning of true fasting, and therefore oftentimes put for fasting, the first and principall part for the whole action.

2. *Of the bewailing of thine own estate.*

Bewailing or lamentation, is the pouring out of the inward mourning of the heart, by the outward means of the voice and tears of the eyes. With such filiall earnestnesse and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the fruits of his Spirit, and the effects of our faith, hee cannot be displeased with it. For if he heard the moanes which extremity wrung from *Ismael and Hagar*, and heareth the cry of the *young ravens*, and roaring of *lions*. how much rather will he hear the mournfull lamentation which his own children make unto him in their miseries?

3. *Of the humble confession of sins.*

In this action thou must deale plainly with God, and acknowledge al the sins thou knowest

not only in generall, but also in particular: this hath been the manner of all Gods children in their fasts: first, because that without confession thou hast no promise of mercy, or forgivenesse of sins. Secondly, that so thou mayest acknowledge God to be Iust, and thy self unrighteous. Thirdly, that by the numbering of thy sins, thy heart may be the more humbled and pulled down. Fourthly, that it may appear, that thou art truly penitent: for till God hath given thee grace to repent, thou wilt bee more ashamed to confesse thy fault, then to commit thy sin. The plainlier thou dealest in this respect with GOD, the more graciously will God deal with thee, for if thou dost acknowledge thy sins, God is faithfull and iust to forgive thee thy sins: and the blood of Iesus Christ his Son shall cleanse thee from all thy sins.

To help thee the better to perform these three parts of penitence, thou mayest diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins, that thou mayest see GODS curse and iudgements on others for the like sins, and bee the more humbled thy self.

Thus far of the first part of repentance, which is penitence.

The other part, which is amendement of life, consists: first, in devout prayer: secondly, in devout actions.

This

This devout prayer, which wee make in time of fasting, is either deprecation of evil, or craving needfull good things.

Deprecation of evil is, when thou beseechest God, for Christ thy Mediatours sake, to pardon unto thee those sins which thou hast confessed; and to turn from thee those iudgements which are due unto thee for thy sins, and as *Benhadad*, because hee heard that the *King of Israel was mercifull*, prostrated himself unto him with a rope about his neck: so because thou knowest that the King of heaven is mercifull, cast down thy self in his presence, in all true signes of humiliation (especially, seeing hee calleth upon thee to come unto him in thy troubles) and doubtlesse thou shalt finde him most mercifull.

The *craving of needfull good things*, is: First, a fervent and faithfull begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to renew thy heart by the holy Ghost, so that sin may daily decay, and righteousness more and more increase in thee. Lastly, in desiring a supply of *faish, patience, charity*; and all other graces which thou wantest, and an increase of those which God of his mercy hath bestowed on thee already.

Thus far of prayer in fasting.

The devout actions in fasting are two: First, avoiding evil: Secondly, doing good.

1. Of avoiding evil.

The abstinence from evil, is that which is chiefly signified by the abstinence from food, &c. and is the chief end of fasting, as the *Ni-
rivites* very well knew. *A day of fast, and
not fasting from sin the Lord abhorreth.* It is
not the vacuities of the stomack, but the pu-
rity of the heart that GOD respecteth. If
therefore thou wouldest have GOD to turn
from thee the evil of affliction, thou must first
turn away from thy self the evil of transgres-
sion. And without this fasting from evil, thy
fast savours more noysome to GOD, then thy
breath doth to man. This made God so often
to reiect *y* fast of the *Jews*. And as thou must
endeavour to avoide all sin; so specially that
sin whereby thou hast provoked God either
to shake his rod at thee, or alreadie to lay his
chastening hand upon thee. And do this with
a resolution, by the assistance of Gods grace,
never to commit those sins again. For what
shall it profit a man by abstinence to humble
his bodie, if his minde swell with pride? or
to forbear wine and strong drink, and to bee
drunk with wrath and malice? or to let no
flesh go into the bellie; when lies, flanders,
and ribauldrie (which are worse then any
meat) comes out of the mouth? To abstain
from meat, and to do mischief, is the devils
fast, who doth evil, and is ever hungry.

2. Of doing good works.

The good works which as a Christian thou must do every day, but especially on the fasting day, are either the works of piety to God or the works of charity towards thy brethren.

First, the works of pietie to G O D, are the practice of all the former duties in the sinceritie of a good conscience, and in the sight of GOD.

Secodly, the *works of charitie* towards our brethren are, forgiving wrongs, remitting debts to the poore that are not well able to pay: but especially in giving almes to the poore, that want relict and sustenance: else wee shall under pretence of godlinesse practise miserablenesse; like those who will pinch their own bellies to defraud their labouring servants of their due allowance. As therefore Christ ioined *Fasting, Prayer; and Almes* together in precepts, so must thou ioine them together, like *Cornelius* in practice. And therefore be sure to give at the least so much to the poore on the fasting day, as thou wouldest have spent in thine own dyer, if thou hadst not fasted that day. And remember, that hee that soweth plenteously, shall reape plenteously, 2 Cor. 9. 6. and that this is a speciall sowing day. Let thy fasting so afflict thee, that it may refresh a poore Christian,

stian, and reioice that thou hast dined and supped in another, or rather that thou hast feasted hungrie Christ in his poore members.

In giving almes, observe two things: first, the rules: secondly, the rewards.

1. *Rules in giving of almes, and doing good works.*

1. They must bee done in obedience of Gods commandments: not because wee think it to bee good, but because God requirerh us to do such and such a good deed: for such obedience (1 Sam. 15. 22.) of the worker, God preferred before all sacrifices, and the greatest works.

2. They must proceed from faith, else they cannot please God: nay, without faith, the most specious works are but *shining fns*, and *Pharisees almes*.

3. Thou must not think by thy good works and almes, to merit heaven: for in vain had the Son of GOD shed his blood, if heaven could have been purchased either for money or mear. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine own works. For eternall life is the gift of GOD, through Iesus Christ: yet every true Christian that believes to bee saved, and hopes to come to heaven, must do good works (as the Apostle saith) for *necessarie uses*, which are foure.

First,

First, that God may bee glorified. Secondly, that thou mayest shew thy self thankfull for thy redemption. Thirdly, that thou mayest make sure thine election unto thy self. Fourthly, that thou mayest win others by thine holy devotion, to think the better of thy Christian profession. And for these uses we are said to be Gods workmanship, created in Christ Iesus unto good works, and that God hath ordained us to walk in them.

4. Thou must not give thine almes to impudent vagabonds, who live in wilfull idlenesse and filthinesse, but to the religious and honest poore, who are either sick, or so old, that they cannot work: or such who work, but their work can not comperently maintain them: Seek out those in the back lanes, and relieve them. But if thou meet one that asketh an almes for Iesus sake, and knowest him not to bee unworthie, deny him not: for it is better to give unto ten counterfeits, then to suffer Christ to go, in one poore Saint, unrelieved. Look not on the person, but give thine almes as unto Christ in the partie,

2. Of the reward of Almes-deeds, and good works.

1. Almes are a speciall means to move God in mercie to turn away his temporall iudgements from us; when wee by a true faith (that sheweth it self by such fruits) do return unto him.

2. Mercie

2. Mercifull *almes-givers* shall bee the children of the Highest, and bee like GOD their Father, who is the Father of *mercies*. They shall bee his Stewards, to dispose his goods; his hands to distribute his almes. And if it be so great an honour to be the Kings *Almshouse* how much greater is it to be the God of heavens *Almes-giver*?

3. When all this world shall forsake us, only the good works and good angels shall accompany us, the one to receive their reward, the other to deliver their charge.

4. Liberality in almes-deeds is our surest foundation, that we shall obtain in eternall life a liberall reward, through the *Mercie* and *Merits* of Christ.

Lastly, by almes-deeds we feed and relieve Christ in his members, and Christ at the last day, will acknowledge our love, and reward us in his mercy: and then it shall appear, that what we gave to the poor; was not lost, but lent unto the Lord. What greater motives can a Christian wish, to excite him to bee a liberall almes-giver? Thus far of the manner of fasting. Now followeth the end.

3. *Of the end of fasting.*

The true ends of *Fasting*, are not to merit Gods favour, or eternall life, (for that wee have only of the gift of God through Christ) nor to place religion in bodily abstinence: (for fasting in it self is not the worship of God

God, but an help to further us the better to worship God:) but the true ends of fasting are three.

First, to subdue our flesh to the Spirit: but not so to weaken our bodies, as that wee are made unfit to do the necessary duties of our calling. *A good man (saith Solomon) is mercifull to his beast, Prov. 12. 10. much more to his own body.*

Secondly, that we may more devoutly contemplate Gods holy wil, and fervently poure forth our souls unto him by prayer: for as there are some kinde of devils, so there are also some kinde of sins, which cannot be subdued, but by fasting joyned unto prayer, *Matth. 17. 22.*

Thirdly, that by our serious humiliation, and judging of our selves, we may escape the judgement of the Lord; Not for the merit of our fasting (which is none) but for the mercie of G O D, who hath promised to remove his judgements from us when wee by fasting do unfeignedly humble our selves before him. And indeed no childe of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God: both in receiving graces which hee wanted, as appears in the examples of *Annah, Iehosaphat, Nehemiah, Daniel, Esdras, Hester*; as also in turning away iudgements threatened or fallen upon him: as may be seen in the examples

amples of the Israelites, the Ninivites, Rehoboam, Achab, Ezechias, Manasses. Hee who gave his deare Son from heaven to the death to ransom us when wee were his enemies, thinks nothing too deare on earth, to bestow upon us, when wee humble our selves, being made his reconciled friends and children.

Thus far of the *private Fast*.

2. Of the *publike Fast*.

A *Publike Fast* is when by the authority of the magistrate, either the whole Church within his Dominion, or some speciall Congregation (whom it concerneth) doe assemble themselves together, to perform the fore-mentioned duties of humiliation, either for the removing of some publike calamitie threatned, or already inflicted upon them, as the sword, invasion, famine pestilence, or other fearfull sicknesse: or else for the obtaining of some publike blessing, for the good of the Church, as to crave the assistance of his holy Spirit, in the election and ordination of fit and able Pastours, &c. or for the triall of truth, and execution of iustice, in matters of difficultie and great importance, &c.

When any evil is to be removed, the pastours are to lay open unto the people, by

the evidenee of Gods word, the sins which were the speciall causes of that calamitie, call upon them to repent, and publish unto them the mercies of G O D in Christ, upon their repentance. The people must hear the voice of Gods messengers with hearry sorrow for their sins, earnestly beg pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtained, the Pastours must lay open to the people the necessitie of that blessing, and the goodnesse of GOD, who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that grace, and that hee would blesse his owne means, to his own glory, and the good of his Church. And when the holy exercise is done, let every Christian have a speciall care, according to his ability, to remember the poore. And whosoever (when iust occasion is offered) useth not this holy exercise of fasting, hee may iustly suspect that his heart never yet felt the power of true Christianity.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

*Of the practice of pietie in
holy Feasting.*

Holy feasting is a solemne thanksgiving (appointed by authority) to be rendered

dred unto God on some speciall day, for some extraordinary blessings or deliverances received. Such, among the Iews, was the feast of the *Passover*, to remember to praise God for their deliverance out of Egypt's bondage; or the feast of *Purim*, to give thanks for their deliverance from *Hamans* conspiracie. Such among us are the fifth of *August*, to praise God for delivering our gracious king from the bloody conspiracie of the trayterous *Gowries*: And the fifth of *November*, to praise God for the deliverance of the King, and the whole state, from the *Popish Gunpowder treason*. Such feasts are to be celebrated by a publike rehearfall of those speciall benefits, by spirituall psalms and dances by mutuall feasting, and sending presents every man to his neighbour, and by giving gifts to the poore.

But forasmuch as the benefit of our redemption was the greatest that man needed from God, or that God ever bestowed upon man: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memoriall of our redemption: every Christian should account this *holy Supper* his *chiefest and ioyfulest feast* in this world. And seeing that as it ministrerh to worthy partakers, the greatest assurance which they have of their salvation; so it pulleth *temporall iudgements* on the bodies, and (without repentance) *eternall damnation*

on the souls of them who receive it unwor-
thily: let us see how a Christian may best fit
himself to be a due partaker of so holy a feast
and to be a worthy guest at so sacred a Supper.

*Meditations concerning the due man-
ner of practising pietie in receiving
the holy Supper of the Lord.*

THough no man living is of himself wor-
thy to be a guest at so holy a banquet,
yet it pleaseth God of his grace, to accept
him for a worthy receiver; who endeavoureth
to receive that holy mystery with that com-
petent measure of reverence that hee hath
prescribed in his word.

Hee that would receive this holy Sacra-
ment with due reverence, must conscionably
perform three sorts of duties. First those
which ought to be done before he receiveth:
Secondly, those that are to be done in the re-
ceiving: Thirdly, those that are to be done after
that he hath received the Sacrament. The first
is called Preparation, the second Meditation,
the third, Action, or Practice.

Of Preparation.

That a Christian ought necessarily to pre-
pare himself before hee presume to be a par-
taker

taker of the holy communion, may evidently appear by five reasons :

First, because it is Gods commandment : For if he commanded under the pain of death that none uncircumcised should eat the Paschal Lamb; nor any circumcised under foure dayes preparation : how much greater preparation doth he require of him that comes to receive the Sacrament of his body and bloud? which as it succeedeth, so doth it exceed by many degrees, the Sacrament of the Pascover.

Secondly, because the example of Christ teacheth us so much : for hee washed his disciples feet before he admitted them to eat of his Supper : signifying how thou shouldest lay aside all *unpurenesse of heart*, and *uncleanesse of life*, and bee furnished with humility and charity, before thou presume to taste of his holy supper.

Thirdly, because it is the counsell of the holy Ghost : *Let every man examine himself, and so let him eat, &c.* And if a man when he is to eat with an *earthly prince*, must consider *diligently what is before him*, and put a *knife to his throat*, rather than commit any rudeness : How much more oughtest thou to prepare thy soul, that thou mayest behave thyself with all fear and reverence when thou art to feast at the holy table of the Prince of

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation before they would meddle with divine mysteries. *David* would not go near to Gods Altar, till he had first washed his hands in innocencie. Much lesse shouldest thou, without due preparation, approach to the Lords table. *Abimelech* would not give, nor *David* and his men would not eat the *Shew-bread*, but on condition that their vessels were holy, how much lesse shouldest thou presume to eat the Lords bread, or rather the bread which is the Lord, unless the vessel of thy heart be first cleansed by repentance? And if the Lord required *Ishua* (as he had done *Moses* before) to put off his shoes, in reverence of his Holines who was present in that place where he appeared with a sword in his hand, for the destruction of his enemies: how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest near that place, where Christ appeareth to the eye of thy faith, with wounds in his hands and side; for the redemption of his friends? And for this cause it is said, That the Lambs wife bath made her self ready for his marriage. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramental grace, or in heaven married unto him by eternall glory.

Fifthly, because that God hath ever smite

ten with fearfull judgements, those who have presumed to use his holy ordinances without due fear and preparation. God set a flaming sword in a Cherubins hand, to smite our first parents, being defiled with sin, if they should attempt to go into paradise, to eat the Sacrament of the tree of life. Fear thou therefore to bee smitten with the sword of Gods vengeance, if thou presumest to go into the Church with an impenitent heart, to eat the Sacrament of the Lord of life. God smote fifty thousand of the Bethshemites, for looking irreverently into his Ark; and killed *Azzah* with sudden death, for but rash touching of the Ark; and smote *Azziah* with a leprosie, for meddling with the Priests office, which pertained not unto him. The fear of such a stroke made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the Pascheover. And it is said, that the Lord heard *Ezechias*, and healed the people: intimating, that if it had not been for *Ezechias* prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the marriage feast without his wedding garment, or examining of himself, was examined of another, and thereupon bound hand and foot, and cast into utter darknesse, *Matth. 22. 12.* And *S. Paul* tells the *Corinthians*, that for

want of this preparation, in *examining and*
judging themselves before they did eat the
Lords Supper, God hath sent that fearfull
 sicknesse amongst them, whereof *some were*
then sick, others weak, and many fallen asleep;
 that is taken away by temporall death. Inso-
 much that the Apostle, saith that every unwor-
 thy receiver *eates his own iudgement temporall,*
 if he repents; *eternall,* if he repents not: and
 that in so hainous a measure, as if hee were
 guilty of the *very body and bloud of the Lord,*
 wherof this Sacrament is an holy signe and
 seal. And princes punish the indignity offe-
 red to their great seal, in as deep a measure,
 as that which is done to their own persons,
 whom it representeth. And how hainous
 the guiltinesse of *Christs bloud* is, may appear
 by the misery of the Jews ever since they
 wished *his bloud to be on them and their chil-*
dren. But then thou wilt say, It were safer
 to abstain from coming at all to the holy
 communion. Not so; for God hath threatned
 to punish the wilful neglect of his sacraments
 with eternall damnation both of body and
 soul. And it is the commandment of *Christ*
Take, eat, do this in remembrance of me: and
 he will have his commandment under the
 penalty of his curse, obeyed. And seeing
 that this Sacrament was the greatest token
 of *Christs love,* which he left at his end to
 his friends, whom he loved to the end, there-

fore the neglect and contempt of this Sacrament must argue the *contempt* and *neglect* of his love and bloud shedding: then which no sin in Gods account can seem more heynous. Nothing hinders why thou mayest not come freely to the Lords table; but becau'e thou hadst rather want the love of God, then leave thy filthy sins. O come, but come a guest prepared for the Lords table, seeing they are *blessed, who are called to the Lambs Supper*. O come, but *come prepared*, because the efficacy of this Sacrament is received according to the proportion of the faith of the receiver.

This preparation consists in the *serious* consideration of three things: First, of the *worthinesse of the Sacrament*, which is termed *to discern the Lords body*: Secondly, of thine own *unworthinesse*, which is *to iudge thy self*. Thirdly, of the meanes whereby thou mayest become a *worthie receiver*, called *communication of the Lords body*.

1. *Of the worthinesse of the Sacrament.*

THe worthinesse of this Sacrament is considered three waies; First, by the *maiesty of the Authour* ordaining. Secondly, by the *preciousnesse of the parts* whereof

consisteth. Thirdly, by the excellency of the ends for which it was ordained.

1. Of the Authour of the Sacrament.

The authour was not any saint or angel, but our Lord Iesus the eternall Son of God: for it pertaineth to Christ only under the *New Testament*, to institute a Sacrament, because hee only can promise and perform the grace that it signifieth. And we are charged to hear no voice but his in his Church. How sacred should wee esteem the *Ordinance* that proceedeth from so divine an authour?

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three: First, the earthly signes signifying. Secondly, the divine word sanctifying. Thirdly, the heavenly graces signified.

First, the earthly signes are *Bread and wine*, 1. Cor. 11. 23. &c. *Pro. 9. 2.* in number two, but one in use.

Secondly, the *divine word* is the word of Christs institution; pronounced with prayers and blessings, by a lawfull minister: (*Heb. 5. 4. Num. 16. 40. 1. Cor. 10. 16.*) The bread and wine without the word, are nothing, but

as they were before; but when the word cometh to those elements, then they are made a Sacrament; and God is present with his own ordinance, and ready to perform whatsoever he doth promise. The divine words of blessing doe not change or annihilate the substance of the bread and wine: (for if their substance did not remain, it could bee no Sacrament;) but it chargeth them in use and in name. For, that which was before but common bread and wine to nourish mens bodies, is after the blessing destinated to an holy use for the feeding of the *Souls* of Christians. And where before they were called but bread and wine, they are now called by the name of those *holy things* which they signifie, *The body and blood of Christ*: the better to draw our mindes from these outward elements to the heavenly graces, which by the sight of our bodies they represent to the spirituall eyes of our faith. Neither did *Christ* direct these words, *This is my body, This is my blood*, to the bread and wine, but to his disciples: as appears by the words going before, *Take ye, eat ye*. Neither is the bread his body, but in the same sense that the cup is the *New Testament*, viz. by a sacramentall Metonymie. And *Mark* notes plainly, that the words, *This is my blood, &c.* were not pronounced by our Saviour, till after that all his disciples had drunken of the cup, *Mark* 14.

23, 24. And afterwards in respect of the naturall substance thereof, hee calls *that the fruit of the vine*, which in respect of the spirituall signification thereof, hee had before termed *his bloud*, verse 25. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *doe this in remembrance of him*; and hee bids us eat, not simply *his body*, but *his body as it was then broken*, and his bloud *shed*, which S. Paul expounds to bee but *the communion of Christs body*, and the *communion of his bloud*, that is, an effectual pledge that we are partakers of Christ, and of all the merits of his body and bloud. And by the frequent use of this communion, will Paul have us to *make a shew of the Lords death till hee come from heaven*, and till we as *Eagles shall bee caught up into the aire to meet him* who is the blessed carcasle and life of our souls.

Thirdly, the *spirituall graces* are likewise two: the *body of Christ*, as it was in the feeling of Gods anger due to us, crucified, and his bloud as it was (in the like sort) *shed for the remission of our sins*. They are also in number two, but in use one, viz. *whole Christ*, with all his benefites offered to all, and given indeed to the faithfull.

These are the three integrall parts of this blessed sacrament; the *signe* the *word*, and the *grace*.

The *Signe*, without this *word*, or this *word* without the *signe*, can do nothing: and both conioyned, are unprofitable, without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy receiver*. Some receive the outward *signe* without the spirituall *grace*, as *Iudas*, who (as *Austin* saith) received *the bread of the Lord*, but not the *bread which was the Lord*. Some receive the spirituall *grace*, without the outward *signes*, as the *Saint-Thief* on the *croffe*: and innumerable of the faithfull, who dying, desire it, but cannot receive it through some externall *impediments*: But the worthy receivers to their comfort, receive both in the *Lords Supper*.

Christ chose bread and wine (rather than any other elements) to bee the outward *signe* in this blessed Sacrament: First, because they are easier for all sorts to attain unto: Secondly, to teach us, that as mans temporall life is chiefly nourished by *Bread*, and cherished by *wine*: so are our souls by his *Body* and *Blood* sustained and quickened unto eternall life. Christ appointed wine with the bread to be the outward *signe* in this Sacrament, to teach us, first, that as the perfect nourishment of mans body consists both of meat and drink: so Christ is unto our souls, not in part but in perfection, both *salvation* and *nourishment*. Secondly, that by seeing the sacramen-

apprehending us: and by our faith (stirred up by the same Spirit) apprehending Christ again. Both which *S. Paul* doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* How can hee fall away that holdeth, and is so firmly holden? This union hee shall best understand in his minde, who doth most feel it in his heart: But of all other times, this union is best felt, and most confirmed, when wee do duely receive the *Lords supper.* For then we shall sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by faith and the holy Ghost, as by the cords of *Love*, nearer and nearer to his *Holinesse.*

From this *communion with Christ*, there followeth to the faithfull many unspeakable benefits.

As first, Christ took by imputation all their sins and guiltinesse upon him, to satisfie Gods iustice for them: and hee freely gives by imputation, unto us all his righteousnesse in this life, and all his right unto eternall life when this is ended: and counteth all the good or ill that is done unto us, as done unto his own person.

Secondly, there floweth from *Christs nature into our nature*, united to him, the lively Spirit, and breath of grace, which renueth us to a spirituall life: and so sanctifieth our
minder,

mindes, wills, and affections, that we daillie grow more and more conformable to the image of Christ.

Thirdly, hee bestoweth upon them all *saving graces*, necessarie to attain eternall life; as the *sense of Gods love, the assurance of our election, with regeneration, iustification, and grace to do good works*, till we come to live with him in his heavenly kingdome. This should teach all true Christians to keep themselves as the *undefiled members of Christs holy body*, and to beware of all *uncleannesse and filthinesse*; knowing that they live in Christ, or rather, that Christ liveth in them. From this union with Christ (sealed unto us by the *Lords Supper*) *S. Paul* draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry*, *1. Cor.* 10. 16, and *Adultery*. *1. Cor.* 6. 15, 16.

Lastly, from the former Communion twixt *Christ and Christians*, there flowes another Communion twixt *Christians among themselves*, which is also lively represented by the Sacrament of the *Lords Supper*; in that the whole church being many, do all communicate of one bread in that holy action. *We being many, are one bread and one body*: for wee are al partakers of *ŷ* one bread; that as the bread which we eat in the Sacrament, is but one, though it be confected of many graines; so all the faithfull, though they be many, yet
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are they but one *mystical body*, under one head which is Christ. Our Saviour prayed five times in that prayer, which he made after his last supper, that his disciples might be one to teach us at once, how much this unitie pleaseth him. This union betwixt the faithfull is so ample, that no distance of place can part it, so strong, that death cannot dissolve it, so durable, that time cannot wear it out; so effectually, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of souls is termed, the *Communion of Saints*, which Christ effecteth by six speciall means. First, by governing them all by one and the same holy Spirit. Secondly, by enduing them all with one & the same faith. Thirdly, by shedding abroad his own Love into all their hearts. Fourthly, by regenerating them all by one and the same Baptisme. Fifthly, by nourishing them all with one and the same spiritual food. Sixthly by being one quickening head, of that one body, of his Church, which hee reconcileth to God in the body of his flesh. Hence it was, that the multitude of beleevers in the primitive Church, were of one heart, and of one soul, in truth, affection, and compassion. And this should teach christiāns to love one another; seeing they are all members of the same holy & mystical body, whereof Christ is head. And therefore they should have all a Christian sym-

sympathy, and fellow feeling to reioyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmitie, and mutuallly to relieve one anothers wants,

*Of the fourth end of the
Lords Supper.*

4. **T**O feed the souls of the faithfull in the assured hope of life everlasting. For this Sacrament is a signe and pledge unto as many as shall receive the same according to Christs institution, that he will, according to his promise, by the vertue of his crucified body and blood, as verily feed our souls to life eternall, as our bodies are by bread and wine nourished to this temporall life. And to this end Christ in the action of the sacrament, really giveth his very body and blood to every faithfull receiver. Therefore the sacrament is called, *The communion of the body and blood of the Lord.* And communication is not of things absent but present, neither were it the Lords Supper, if the Lords body and blood were not there. Christ is verily present in the Sacrament, by a double union: whereof the first is spirituall, betwixt Christ and the worthy receiver: the second is sacramentall, betwixt the body and blood of Christ, and the outward signes in
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the sacrament. The former is wrought by means that the *same holy Spirit*, dwelling in *Christ*, and in the faithfull, *incorporateth the faithfull* as members unto *Christ* their head and so makes them one with *Christ*, and partakers of all the *graces, holinesse, and eternall glory* which is in him, as sure and as verily as they heare the *words of the promise*, and are partakers of the outward signes of the holie Sacrament. Hence it is, that the will of *Christ* is a true Christians will: and the Christians life is *Christ who liveth in him*, Gal. 2, 20. If you look to the things that are united, this Union is *essentiall*: if to the truth of this union, it is *reall*: if to the manner how it is wrought, it is *spirituall*. It is not our faith that makes the body and bloud of *Christ* to bee present, but the Spirit of *Christ* dwelling in him and us. Our faith doth but *receive* and *apply* unto our souls, those heavenly graces which are offered in this sacrament.

The other being the sacramentall union, is not a physicall or locall, but a spirituall coniunction of the earthly signes which are bread and wine, with the heavenly graces, which are the body and bloud of *Christ*, in the act of receiving: as if by a mutuall relation they were but one and the same thing. Hence it is, that in the same instant of time that the worthy receiver catcheth with his mouth

mouth the bread and wine of the LORD, hee eateth also with the mouth of his faith, the very *body* and *bloud* of Christ: Not that Christ is brought down from heaven to the Sacrament, but that the holy spirit, by the Sacrament, lifts up his minde unto Christ; not by any locall mutation, but by devout affection: so that in the holy contemplation of faith, hee is at that *present with Christ*, and *Christ with him*. And thus beleeving and meditating how Christ his body was crucified, and his precious bloud shed for the remission of his sins, and the reconciliation of his soul unto GOD: his soul is hereby more effectually fed in the assurance of eternall life, then bread and wine can nourish his body, to this temporall life.

There must bee therefore of necessity in the Sacrament, both the outward signes to bee visibly seen with the eyes of the body and the body and bloud of Christ, to be spiritually discerned with the eye of faith. But the forme how the holy Ghost makes the body of Christ being absent from us in place, to be present with us by our union, Saint Paul termes a *great myserie*; such as our understanding cannot worthily comprehend.

The sacramentall bread and wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibite and give to every worthy receiver, not only

his divine vertue and efficacie, but also his very body and blood, as verily as hee gave to his disciples the holy Ghost, by the signe of his sacred *Breath*; or health to the diseased, by the word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible then the exquisitest comprehension of sense or reason. To conclude this point: the holy Sacrament is that blessed bread, which being eaten, opened the eyes of the *Emmites*, that they knew Christ. This is that *Lordly cup*, by which wee are all made to drink into one spirit. This is that rock flowing with *Honey*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the mouth of faith. This is that *Barley Loaf*, which tumbling from above, strikes down the tents of the *Midianites* of internall darknesse. *Eliashs* angelicall cake and water preserved him fourtie dayes in *Horeb*: and *Manna* (Angels food) fed the *Israelites* fourtie years in the wilderness: but this is that true bread of life, and heavenly *Manna*, which if wee shall duely eat, will nourish our souls for ever unto life eternall. How should then our souls make unto Christ that request from a spirituall desire, which the *Capernaites* did from a carnall motion, Lord, evermore give us this bread.

*The fifth end of the Lords
Supper.*

1. *TO bee an assured pledge unto us of our resurrection.* The resurrection of a Christian is two-fold: first, the spirituall resurrection of our souls in this life from the death of sin, called the *first resurrection*: because that by the *Trumpet-voice* of Christ, in the preaching of the Gospel, wee are raised from the death of sin, to the life of grace. *Blessed and holy is hee* (saith S. Iohn) *who hath part in the first resurrection*: for on such the second death hath no power. The Lords supper is both a mean and a pledge unto us of this spirituall and first resurrection. *Hee that eateth mee, even hee shall live by mee.* And then are wee fit guests to sit at the Table with Christ, when, like *Lazarus*, we are raised from the death of sin, to newnesse of life.

The truth of this first resurrection will appear by the motion wherewith they are internally moved: For if when thou art moved to the duties of religion, and practice of pietie, thy heart answereth with *Samuel*, *Here I am, speak Lord, for thy servant heareth.* And with *David*, *O GOD, my heart is ready.* And with *Paul*, *Lord, what wilt thou have mee to do?* Then surely, thou art raised from the death of sin, and hast thy part in the *first resurrection*: but if thou remainest ignorant of the

true

true grounds of religion, and findest in thy self a kinde of secret loathing of the exercises thereof, and must bee drawn, as it were against thy will, to do the works of pietie, &c. then surely thou hast *but a name that thou livest, but thou art dead*, as Christ told the Angel of the Church of Sardis; and thy soul is but as salt to keep thy bodie from stinking.

Secondly, the *corporall resurrection* of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. *Hee that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.* For this sacrament signifieth and scaleth unto us, *that Christ died and rose again for us*, and that his *flesh quickeneth and nourisheth us* unto eternall life, and that therefore our bodies shall surely bee raised to eternall life at the last day. For seeing our head is risen, all the members of the bodie shall likewise surely rise again. For how can those bodies, which (being the weapons of righteousness Rom. 16. 13. Temples of the holy Ghost, 1 Cor. 6. 19. and members of Christ) have been fed and nourished with the bodie and blood of the Lord of life, but be raised up again at the last day? and this is the cause that the bodies of the Saints being dead, are so reverently buried and laid to sleep in the Lord. And their buriall places are termed the *beds and dormitories*

ries of the saints. The reprobates shall rise at the last day, but by the Almighty power of Christ, as hee is judge, bringing the malefactors out of the Goale, to receive their sentence and deserved execution: but the Elect shall rise by vertue of Christs resurrection, and of the Communion which they have with him as with their head. And his resurrection is the cause and assurance of ours. The resurrection of Christ is a Christians particular faith: the resurrection of the dead, is the childe of Gods chiefest confidence. Therefore Christians, in the primitive church, were wont to salute one another in the morning with these phrases, *The Lord is risen*: and the other would answer, *True the Lord is risen indeed.*

*Of the sixth end of the
Lords Supper.*

TO seal unto us the assurance of everlasting life. Oh, what more wished or loved then life? or what do all men naturally more, either fear or abhor then death? Yet is this first death nothing, if it be compared with the second death; neither is this life any thing worth in comparison of the life to come. If therefore thou desire to be assured of eternall life, prepare thy self to be a worthy receiver of this blessed Sacrament. For

our Saviour assureth us, That if any man eat of this bread, hee shall live for ever: and the bread that I will give, is my flesh which I will give for the life of the world. Hee therefore who duely eateth of this holy Sacrament, may truly say, not only, *Credo vitam eternam*, I beleve the life everlasting: but also *Edo vitam eternam*, I eat life everlasting. And indeed this is the true tree of life, which God hath planted in the midst of the paradise of the church: and whereof he hath promised to give everyone that overcometh to eat. And this tree of life by infinite degrees excellerh the tree of life that grew in the paradise of Eden: For that had his roote in the earth, this from heaven; that gave but life to the bodie, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. The leaves of this tree, beale the nations of beleevers, and it yeelds every moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament at least, once every moneth: taste a new of this renewing fruit, which Christ hath prepared for us at his table to heale our infirmities, and to confirme our belief of life everlasting.

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Of

Of the seventh end of the
Lords Supper.

7. **T**O binde all Christians, as it were by an oath of fidelitie, to serve the onlie true God; and to admit no other *propitiatorie sacrifice for sins*, but that one reall sacrifice which by his death Christ once suffered, and by which he finished the sacrifices of the law and effected eternall redemption, and righteousness for all beleivers. And soto remain for ever a publike marke of profession, to distinguish Christians from all Sects and false religion. And seeing that in the *masse* there is a *strange Christ adored*, not hee that was born of the *Virgin Marie*, but one that is made of a *wafer cake*: And that the offering up of this *breaden god* is thrust upon the Church, as a *propitiatorie sacrifice for the quick and the dead*: all true Christians upon the danger of wilfull perjurie, before the Lord chief iustice of heaven and earth, are to detest the *masse*, as the idol of indignation which is most derogatory to the all-sufficient world saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we all swear, that all reall sacrifices are ended by our Lords death: and that his body & bloud once crucified and shed, is the perpetual food and nourishment of our souls.

*2. How to consider thine own
unworthinesse.*

A Man shall best perceive his own unworthinesse, by examining his life, according to the ten commandments of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the commandments: remembering, that without repentance and Gods mercy in Christ, the curse of God containing all the miseries of this life and everlasting torments in he'll fire, when this is ended, is due to the breach of the least of Gods commandments. And having taken a due survey both of thy sins, and miseries, retire to some secret place, and there putting thy self in the sight of the Iudge, as a guiltie malefactor, standing at the bar to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fists, and bedewing thy cheeks with thy tears, confesse thy sins, and humbly ask him mercy and forgiveness, in these or the like words.

*An hum'le confession of sins, to be made
unto God, before the receiving of
the holy Communion.*

O GOD, and heavenly Father, when I consider the goodnes which thou hast

Ever shewed unto mee, and the wickednesse which I have committed against heaven, and against thee, I am ashamed of my self, and confusion seems to cover my face as a vail. For which of thy Commandments have I not transgressed? O Lord, I stand here guilty of the breach of all thine holy laws. For the love of mine heart hath not so intirely cleaved unto thy Majesty, as to vaine and earthly things: I have not feared thy judgements, to deterre mee from sin, nor trusted to thy promises, to keep me from doubting of my temporall, or from despairing of mine eternall state. I have made the rule of thy divine worship to bee what my minde thought fit, not *what thy word prescribed*: finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather then to behold him crucified in his word and Sacraments, after his own ordinance. Where I should never use thy name (*whereat all knees do bow*) but with religious reverence, nor any part of thy worship, without due preparation and zeal; I have blasphemously abused thy holy name to rash and customary oaths; yea, I have used oaths by thy sacred Name, as false covers of my filthy sin. And I have been present at thy service oft times more for ceremony then conscience and to please men more then to please thee my gracious God.

Where I should sanctifie thy Sabbath day by being present at the publike exercises of the Church, and by meditating privately on the word and works of God, and by visiting the sick, and relieving of my poore brethren: alas, I have thought those holy exercises a burden, because they hindred my vaine sports: yea, I have spent many of thy Sabbaths in mine own prophane pleasures, without being present at any part of thy divine worship.

Where I should have given all due reverence to my naturall, Ecclesiasticall and politicke parents, I have not shewed that measure of duetie and affection to my parents which their care and kindnesse hath deserved. I have not had thy ministers in such singular love, for their works sake, as I ought but I have taunted at their zeal, and hated them, because they reprov'd me justly: and I have carried my self contemptuously against thy Magistrates and Ministers, though I knew that it is thy ordinance, that I should be obedient unto them.

Where I should be slow to wrath, and ready to forgive offences, and not suffer the sun to go down upon my wrath, to do good for evil, loving my very enemies for thy sake: I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischief in my heart, I have preferred to feed on

mine own malice, rather then to eat of thy holy Supper.

Where I should keep my minde from all filthy lusts, and my body from all uncleanness: O Lord, I have defiled both, and made my heart a cage of all impure thoughts, and my minde a very stie of the unclean spirit. Yea, the remedy which thou (LORD) hast ordained for incontineney, could not containe me within the bounds of Chastitie: for by doating on beautie, whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh.

Where I should have lived in uprightnes, giving every man his due, being contented with mine own estate; and living conscionably in my lawfull calling, should be ready (according to mine abilitie) to lend and give unto the poore: Oh Lord, I have by oppression, extortion, bribes; cavillation, and other indirect dealings, under pretence of my calling and office, robbed and purloyned from my fellow Christians: yea, I have received and suffered Christ, where I was trusted many a time in his poore members, to stand hungry, cold, and naked at my doore; and hungry, cold, and naked to go away scourlesse, as he came: and when the leannes of his cheeks pleaded pitie, the hardnesse of my heart would shew no compassion.

Where I should have made conscience to
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speake the truth in simplicitie, without any
fallehood, prudently judging aright, and
charitably construing all things in the best
part: and should have defended the good
name and credit of my neighbour: alas (vile
wretch that I am) I have belyed and slandered
my fellow-brother, and as soone as I heard
an evil report, I made my tongue the instru-
ment of the devil, to blaze that abroad un-
to others, before I knew the truth of it my
self. I was so far from speaking a good word
in defence of his good name that it tickled
my heart in secret to hear one that I envyed
to bee taxed with such a blemish, though I
knew that otherwise the graces of GOD
shined in him in abundant measure. I made
jestes of officious, and advantage of peccati-
ous lies: herein shewing my self a right *Crea-
turan*, rather then an upright Christian.

And lastly (O Lord) where I should have
rested *fully contented* with that portion which
thy Majesty thought meetest to bestow upon
me in this *pilgrimage*, and reioyce in anothers
good as in mine own: alas, my life hath been
nothing else but a greedy lusting after this
neighbours house, and that neighbours land,
yea, secretly wishing such a man dead, that I
might have his living or office, covering ra-
ther those things which thou hast bestowed
on another, then being thankfull for that
which thou hast given unto my self. Thus

1, O Lord, who am a carnall sinner, and sold under sin, have transgressed all thy holy and spirituall commandments, from the first to the last, from the greatest unto the least; and here I stand guilty before thy Iudgement seat of all the breaches of all thy Lawes, and therefore lyable to thy curse, and to all the miseries that iustice can poure forth upon so cursed a creature. And whither shall I go for deliverance from this miserie? angels blush at my rebellion, and will not help me; men are guilty of the like transgression, and cannot help themselves: shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of hell. I will rather appeal to thy *Throne of grace*, where mercy begins to pardon abounding sins; and out of the depth of my miseries, I will cry with *David*, for the depth of thy mercies. *Though thou shouldst kill me with afflictions, yet will I, like Iob, put my trust in thee.* Though thou shouldst drown me in the sea of thy displeasure, with *Jonas*, yet will I catch such hold on thy mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldst cast me into the bowels of hell, as *Jonas*, into the belly of the whale: yet from thence would I cry unto thee; O God the Father of heaven, O Iesus Christ the Redeemer of the

the world, O holy Ghost my sanctifier, I beseech thee, have mercy upon me a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine only begotten Son to die for my sins, that by his death I might be reconciled to thy majesty: O reflect now my penitent soul, who being displeased with her self for sin, desireth to return to serve and please thee in newness of life: and reach from heaven thy helping hand to save me thy poorer servant, who am (like Peter) ready to sink in the sea of my sins and misery. Wash away the multitude of my sins, with the merits of that blood which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood, O Lord, I beseech thee, let thy holy Spirit by thy Sacrament, seal unto my soul, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven that the curses and iudgements which my sinnes have deserved, may never have power either to confound mee in this life, or to condemne me in the world which is to come: for my stedfast faith is, that thou hast died for my sins, and risen again for my justification. This I beleeve, O Lord, help mine unbelief. Work in me likewise I beseech thee, an unfeigned repentance, that I may heartily

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bewaile my former sins, and loathe them, and
 serue thee hence forth in newnesse of life
 and greater measure of holy devotion. And
 let my soul never forget the infinite love of
 so sweet a Saviour, that hath laid down his
 life to redem so vile a sinner: And grant
 Lord, that having received these scales
 pledges of my communion with thee, thou
 mayest hence forth so dwell by thy spirit
 mee; and I so live by faith in thee, that
 may carefully walk all the dayes of my life
 in godlinesse and pietie towards thee, and in
 Christian love and charity towards all my
 neighbours; that living in thy favour, I may die
 in thy favour, and after death be made par-
 taker of eternall life, through *Iesus Christ*
 my Lord and only Saviour, *Amen.*

3. *Of the means whereby thou
 mayest become a worthe
 receiver.*

THese means are dueties of two sort:
 the former respecting GOD, the latter
 our neighbour. Those which respect GOD,
 are three: First, sound knowledge: secondly,
 true faith: thirdly, unfained repentance.
 That which respecteth our neighbour, is but
 one sincere charitie.

1. Of sound knowledge requisite in
a worthy Communicant.

Sound knowledge is a sanctified understanding of the first principles of religion. As first, of the trinitie of persons in the unitie of the God head. Secondly, of the creation of man, and his fall. Thirdly, of the curse and miserie due to sin. Fourthly, of the natures and offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us. For as an house cannot bee built, unlesse the foundation bee first laid; no more can religion stand, unlesse it bee first grounded upon the certain knowledge of Gods word. Secondly, if wee know not Gods will, wee can neither beleeve nor do the same. For as worldly businesse cannot bee done but by them who have skill therein, so without knowledge, must men bee much more ignorant in divine and spirituall matters. And yet in temporall things a man may do much more by the light of nature. But in religious mysteries, the more wee rely upon naturall reason, the farther wee are from comprehending spirituall truth: which discovers the fearfull estate of those who receive without knowledge, and the more fearfull estate of those Pastors, who minister unto them without catechizing.

2. Of sincere faith, required to make a worthe Communicant.

Sincere faith is not a bare knowledge of the Scriptures, and first grounds of religion, (for that devils and reprobates have in an excellent measure, and do beleve it, and tremble) but a true perswasion, as of all those things whatsoever the Lord hath revealed in his word, so also a peculiar application unto a mans own soul, of all the promises of mercie, which GOD hath made in Christ to all beleiving sinners: And consequently, that Christ and all his mercies do belong to him as well as to any other. For first, if wee have not the righteousness of faith, the Sacrament seals nothing unto us: and every man in the Lords supper receiveth so much as hee beleeveth. Secondly, because that without faith wee communicating on earth, cannot apprehend Christ in heaven: For as hee dwelleth in us by faith, so by faith wee must likewise eat him. Thirdly, because that without faith wee can not be perswaded in our consciences, that our receiving is acceptable unto GOD,

3. Of unfained repentance requisite for a true Communicant.

True repentance is an holy change of the mind when upon the feeling sight of GODS mercy, and

and of a mans own miserie, hee turneth from all his known and secret sins, to serve God in holinesse and righteousnesse all the rest of his dayes. For as hee that is gluttred with meat is not apt to eat bread: so hee that is stuffed with sins is not fit to receive Christ. A conscience defiled with wilfull filchinesse, makes the use of all holy things unholy unto us. Our sacrificed spotles Paschever cannot be eaten with the sower leaven of malice and wickednesse, saith *Paul*, 1. *Cor.* 5. 8. Neither can the old bottles of our corrupt & impure conscience retaine the new wine of Christs precious blood, as our Saviour saith, *Mark.* 2. 22. wee must therefore truly repent, if wee will be worthy partakers.

*I. The duetie to be performed
in respect of our neigh-
bour, is Charitie,*

Charitie is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words, and doeds, as oft as wee meet, and occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto GOD. Secondly, because one chief end wherefore the Lords supper was ordained, is, to confirme Christians love one towards another. Thirdly, no man can

can assure himself that his *own* sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the first sort of duties which wee are to performe, before wee come to the Lords Table, called *preparation*.

2 Of the second sort of duties, which a worthis Communicant is to performe before receiving of the Lords Supper, called Meditation.

THis exercise of spirituall Meditation, consists in divers points: First, when the Sermon is ended, and the Banquet of the Lords Supper begins to bee celebrated meditate with thy self, how thou art invited by Christ to bee a guest at his holy table, and how lovingly hee inviteth thee: *Ho, every one that thirsteth, come yee to the waters of life, &c. Come, buy wine and milk without money, and without price: eat yee that which is good, let your soul delight it self in farnesse. Take yee, eat yee, this is my body, which was broken for you; drink yee all of this: for this is my blood which was shed for the remission of your sins. What greater honour can bee vouchsafed then to bee admitted to sit at the Lords own table? What better fare can bee afforded,*

afforded, then to feed of the Lords own Body and Bloud? If *David* thought it to be the greatest favour that hee could shew to good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to offer him *that hee should feed with him at his owne table in Ierusalem*, how much greater favour ought wee to account it, when Christ doth indeed feed us in the Church at his own table, and that with his own holy body and bloud.

2. As *Abraham* when hee went up to the mount, to sacrifice *Isaac* his son, left his servants beneath in the valley: so when thou comest to the spirituall sacrifice of the Lords supper, lay aside all earthly thoughts and cogitations, that thou mayest wholly contemplate of Christ, and offer up thy soul unto him, who sacrificed both his soul and body for thee.

3. Meditate with thy self, how precious and venerable is the body and bloud of the Son of GOD, who is the ruler of heaven and earth, the Lord at whose beck the angels tremble, and by whom both the quick and dead shall be judged at the last day, and thou amongst the rest. And how that it is he, who having been crucified for thy sins, offereth now to bee received by faith into thy soul.

On the other side, consider how sinful a creature thou art: how altogether unworthy of so holy a guest: how ill deserving to taste such sacred

sacred food, having been conceived in filthi-
ness, and wallowing ever since in the mire
of iniquity; bearing the name of a Christian,
but doing the works of the devil; adoring
Christ with an *Ave Rex* in thy mouth, but
spitting oathes in his face, and crucifying
him with thy gracelesse actions.

Fourthly, ponder then, with what face
darest thou offer to touch so holy a body with
such defiled hands? or to drink such preci-
ous blood with so lewd and lying a mouth, or
to lodge so blessed a Guest in so unclean a
stable? For if the *Bethschemites* were slain, for
but looking irreverently into the *Ark of the*
old Testament, what judgement mayest thou
justly expect; who with such impure eyes
and heart, art come to see and receive the
Ark of the new Testament, in which dwelleth
all the fulnesse of the Godhead bodily?

If *Vzra* for but touching (though not
without zeal) the *Ark of the covenant*, was
stricken with sudden death, what stroke of di-
vine Indgement mayest thou not fear; that so
rudely with unclean hands, dost presume to
handle the *Ark of the eternall Testament*;
wherein are hid all the treasures of wisdom
and knowledge?

If *Iohn Baptist* (the holiest man that was
born of a woman) thought himself unworthy
to bear his shoes. O Lord how unworthie
is such a prophane wretch, as thou art to eat
his

his holy flesh, and to drink his precious blood?

If the blessed apostle *S. Peter*, seeing but a glympse of Christs almighty power, thought himself unworthy to stand in the same Boat with him; how unworthy art thou to sit with Christ at the ~~summe~~table, where thou mayest behold the infinitesse of his grace and mercy displayed?

If the *Centurian* thought that the roof of his house was not worthy to harbour so divine a guest, what room can there be fit under thy ribs, for Christs holinesse to dwell in? If the *bloud-issued* sick woman feared to touch the hem of his garment: how shouldest thou tremble to eat his *flesh*, and drink his *Al bealing blood*? Yet if thou comest humbly, in faith, repentance, and charity, abhorring thy sins past, and purposing unfainedly to amend thy life hence-forth, let not thy former sins affright thee, for they shall never be laid unto thy charge: and this Sacrament shall seal unto thy soul that all thy sins and the iudgements due unto them are fully pardoned, and cleane washed away by the blood of Christ. For, this Sacrament was not ordained for them who are perfect, but to help penitent sinners unto perfection. Christ came not to call the righteous, but sinners to repentance: And hee saith, That the whole need not a Physician, but they that are sicke.
Those

Those hath Christ called, and when they came, them he hath ever helped. Witnesse the whole Gospel, which testifieth, that not one sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sick soul in this fountain of Christs blood; and doubtlesse, according to his promise, *Zac. 13. 1.* thou shalt be healed of all thy sinnes and uncleannesse. Not sinners therefore but they who are unwilling to repent of their sins, are debarred this Sacrament.

Fifthly, meditate that Christ left this Sacrament unto us as the chief token & pledge of his love: not when we would have made him a king, *Ioh. 6. 15.* (which might have seemed a requitall of kindnesse) but when *Judas* and the high Priests were conspiring his death, (therefore wholly of his meer favour,) When *Nathan* would shew *David* how entirely *the poor man* loved his sheep that was killed by the rich men, *He gave her* (saith he) *to eat of his own morsels; and of his owne cup to drink,* *2. Sam. 12. 3.* And must not then the love of Christ to his church be unspeakable, when hee gives her his own flesh to eat, and his own blood to drink, for her spirituall and eternall nourishment? If then there be any love in thine heart, *take the cup of salvation* into thine hand, and pledge his love with love again, *Psalm 116. 13.*

Sixthly

sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever; and settle thy meditations only upon those holy actions & rites which according to *Christs institution*, are used in and about the holy Sacraments: For it hath pleased God (considering our weaknesse) to appoint those rites as means, the better to lift up our mindes to the serious contemplation of his *heavenly graces*.

When therefore thou seest the Minister putting apart bread and wine on the Lords Table, and consecrating them by prayers, and the rehearfall of *Christs institution*, to be an holy Sacrament of the blessed body and bloud of Christ; then meditate, how God the Father of his meer love to mankind, set apart and sealed his only begotten Son, to be the Al-sufficient means, and only Mediatour to redeem us from sin, and to reconcile us to his grace and to bring us to his glory.

When thou seest the Minister break the bread, being blessed, thou must meditate, that Iesus Christ the eternall Son of God was put to death, and his blessed Soul and Bodie (with the sense of Gods anger) broken asunder for thy sins, as verily as thou now seest the holy Sacrament to be broken before thy eyes. And withall call to minde the haynousnesse of thy sinnes, and the greatnesse of

of GODS hatred against the same; seeing Gods Iustice could not be satisfied, but by such a sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, *That the King* (who is the Master of the feast) stands at the Table to see his guests, and looketh upon thee, whether thou hast on thee thy wedding garment. Think also that all the holy angels that attend upon the elect in the Church, and do desire to see the celebration of those holy mysteries, do observe thy reverence and behaviour: Let thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this or the like sort Soliloquie unto Christ.

A sweet Soliloquie to be said between the consecration and receiving of the Sacrament.

IS it true indeed, that GOD will dwell on earth? Behold, the heaven, and the heaven of heavens, are not able to contain thee: how much more unable is the soul of such a sinfull carter as I am to receive thee?

But seeing it is thy blessed pleasure, to come thus to sup with mee, and to dwell in mee, I cannot for joy but burst out and say, *What is*

man

man that thou art so mindfull of him, and the
son of man, that thou so regardest him? What
favour soever thou vouchsafest mee in the a-
bundance of thy grace, I will freely confesse
what I am in the wretchednesse of my nature.
I am in a word a carnall creature, whose very
soul is sold under sin: a wretched man, com-
passed about with a bodie of death. Yet Lord,
seeing thou callest, here I come; and seeing
thou callest sinners, I have thrust my self in
amongst the rest; and seeing thou callest all
with their heaviest loads, I see no reason why I
should stay behinde. O Lord, I am sick, & whi-
ther should I go, but unto thee the Physician
of my soul? Thou hast cured many, but never
didst thou meet with a more miserable pati-
ent: for I am more leproous then Gehazi, more
unclean then Magdalene, more blinde in soul
than Barimeus was in body. For I have lived
all this while, and never seen the true light
of thy word: my soul runs with a greater flux
of sin, then was the Hemorish issue of blond
Mephibosheth was not more lame to go, then
my soul is to walk after thee in love. Ierobo-
ams arme was not more withered to strike the
prophet, then my hand is rained to relieve
the poore. Cure me, O LORD, and thou
shalt do as great a work as in curing them all.
And though I have all their sins and sores;
yet Lord, so abundant is thy grace, so great
is thy skill, that if thou wilt, thou canst with

a word forgive the one, and heal the other; and why should I doubt of thy *good will*, when to save me will cost thee now but one loving smile, who didst shew thy self so willing to redeem me though it should cost thee all thy heart's blood; and now offerest so graciously unto me the assured pledge of my redemption by thy blood? *who am I, O Lord God?* and what is my merit, that thou hast bought mee with so dear a price? It is merely thy mercy and I, *O Lord, am not worthy the least of all thy mercies*, much lesse to bee a partaker of this holy Sacrament, the greatest pledge of the greatest mercy, that ever thou didst bestow upon those sons of men whom thou lovest. How might I, in respect of mine own unworthinesse, cry out for fear at the sight of thy holy Sacrament, as the *Philistines* did, when they saw the ark of God come in to the assembly, *wo now to me a sinner?* but that thy angel doth comfort me, as hee did the woman, *Fear thou not, for I know that thou seekest Iesus which was crucified*. It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her self so much honoured at thy presence in the womb of thy blessed mother, that the Babe sprang in her belly for ioy how should my soul leap within me for ioy, now that thou comest by thy holy Sacrament, to dwell

dwel in my heart for ever? Oh, what an honour is this, nor that the mother of my LORD, but my Lord himself should come thus to visite mee! Indeed, LORD I confesse with the faithfull Centurion, that I am not wor:bie that thou shouldest com^e under my roof; and that if thou didst but speake the word only, my soul should bee saved: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weaknes to seale thy mercy unto mee, by thy visible signe, as well as by thy visible word: in all thankfull humilitie, my soul speaketh unto thee with the blessed Virgin, Behold, the handmaid of the Lord, be it unto me according to thy word. Knock thou, Lord, by thy word and Sacraments at the doore of my heart, and I will like the Publican with both my fists knock at my breast, as fast as I can, that thou mayest enter in: And if the doore will not open fast enough, break it open, O Lord, by thine almighty power, and then enter in, & dwel there for ever, that I may have cause with Zaccheus to acknowledge, that this day salvation is come into mine house. And cast out of mee whatsoever shall bee offensive unto thee: for I resigne the whole possession of my heart unto thy sacred Maiestie, intreating that I may not live henceforth, but that thou mayest live in mee, speak in mee, walk in mee, and so governe mee by thy Spirit, that

that nothing may be pleasing unto mee, but that which is acceptable unto thee; that finishing my course in the life of grace, I may afterward live with thee for ever in the kingdom of glory. Grant this, O Lord Iesus, for the merits of thy death and blood shedding Amen.

When the Minister bringeth towards thee the bread, thus blessed and broken, and offering it unto thee, bids thee, *Take, eat, &c.* then meditate that Christ himself cometh unto thee, and both offereth and giveth indeed unto thy faith, *his very body and blood*, with all the merits of his death and passion, to feed thy soul unto *eternall life*, as surely as the Minister offereth and giveth the outward signes that feed thy body unto this *temporall life*. The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers hand to eat it, then rouse up thy soul to apprehend Christ by faith, and to apply his merits to heal thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as ever *Simeon* hugged him with his armes in his swadling clouts.

As thou eatest the bread, imagine that thou seest Christ hanging upon the crosse, & by his unspeakable torments fully satisfying Gods iustice for thy sins, and strive to be

as verily partaker of the spirituall grace, as of the Elementall signes. For, the truth is not absent from the signe, neither doth Christ deceive, when hee saith, *This is my body*: but hee giveth himself indeed to every soul that spiritually receiveth him by faith. For as ours is the same Supper which Christ administred: so is the same Christ verily present at his own Supper, not by any Papall transubstantiation, but by a sacramentall participation, whereby hee doth truely feed the faithfull unto eternal life: not by coming down out of heaven to thee, but by lifting thee up from the earth unto him: according to that old saying, *sursum corda*, Lift up your hearts: *and where the carcasse is, thither will the eagles resort*. Matth. 24. 28.

When thou seest the wine brought unto thee, apart from the bread, then remember that the blood of Iesus Christ was as verily separated from his body upon the crosse, for the remission of thy sins: and that this is the seal of the new covenant, which GOD hath made, to forgive all the sins of all penitent sinners that beleeve in the merits of his bloodshedding. For the wine is not a Sacrament of Christs blood contained in his veines, but as it was shed out of his body upon the crosse, for the remission of the sins of all that beleeve in him.

As thou drinkest the wine, and pourest it

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out

out of the *cup* into thy stomach; meditate and beleeve, that by the merits of that blood, which Christ shed upon the crosse, all thy sins are *as verily forgiven* as thou hast now drunk this sacramentall wine, and hast it in thy stomach. And in the instant of drinking, settle thy meditation upon Christ as hee hanged upon the crosse; as if like *Marie* and *Iohn*, thou didst see him *nailed*, and his blood running down his blessed side, out of that ghastly wound which the spear made in his innocent heart; wishing thy mouth closed to his side, that thou mightest receive that precious blood before it fell to the dustie earth. And yet the *actuell drinking* of that *reall blood*, with thy mouth would bee nothing so effectuell as this *sacramentall drinking* of that blood spiritually by faith. For one of the *Souldiers* might have drunk that, and been still a *reprobate*, but whosoever drinketh it *spiritually by faith* in the Sacrament, shall surely have the remission of his sins, and life everlasting.

As thou feelest the sacramentall wine which thou hast drunk *warming* thy cold stomach: So endeavour to feel the holy Ghost *cherishing* thy soul in the joyfull assurance of the forgiveness of all thy sins, by the merits of the blood of Christ. And to this end, God giveth every faithfull soul, together with the sacramentall blood, the holy Ghost to drink. *Wee are all made to drink into one Spirit.* And

to lift up thy mind from the contemplation of Christ, as hee was crucified upon the crosse, to consider how hee now *sitteth* at the right hand of his Father, making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his justice for the sins which thou dost daylie commit against him.

After thou hast eaten and drunk both the bread and wine, labour that as those Sacramentall signes do turn to the nourishment of thy bodie, and by the digestion of heat become one with thy substance: so by the operation of faith, and the holy Ghost, thou mayest become one with Christ, and Christ with thee: and so mayest feel thy communion with Christ confirmed, and increased daylie more and more. That as it is impossible to separate the *Bread and wine*, digested into the bloud and substance of thy bodie: so it may be more impossible to part Christ from thy soul, or thy soul from Christ.

Lastly, as the bread of the *Sacrament*, though confectioned of many graines, yet maketh but one bread: so must thou remember, that though all the faithfull are many; yet are they all but one mysticall bodie, whereof *Christ is head*. And therefore thou must love every Christian as thy self, and a member of thy bodie.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation.*

3. *Of the duties which wee are to perform after receiving the holy Communion, called Action or Practice.*

THe duty which we are to perform after the receiving of the Lords Supper, is called *Action or Practice*: without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: first, such as we are to perform in the church: or else after that wee are gone home.

Those that we are to perform in the church, are either severall from our own souls, or else joyntly with the congregation.

The severall duties which thou must perform from thine own soul, are three: First, thou must bee carefull (that forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a *clean heart*, and with *pure affections*: for the most holy will be holy with the holy: for if *Ioseph of Arimathæa*, when he had begged of *Pilate* his dead body to burie it, wrapped it in *sweet odours*, and *fine linen*, and laid it in a new tomb; how much

more

more shouldst thou lodge Christ in a new heart, and perfume his rooms with the odorous incense of prayers, and all pure affections? If God required Moses to provide a pot of pure gold, to keep the Manna that fell in the wilderness; what a pure heart shouldst thou provide to receive this divine Manna, that is come down from heaven.

And as thou camest sorrowing, like Joseph and Marie, to seek Christ in the temple, so now having there found him in the midst of his word and Sacraments, bee carefull with joy to carry him home with thee as they did. And if the man that found but his lost sheep rejoyced so much, how canst thou, having found the Saviour of the world, but rejoyce much more?

Secondly, thou must offer the sacrifice of a private thanksgiving unto God for this inestimable grace and mercie; for as this action is common unto the whole Church, so is it applyed particularly to every one of the faithfull in the Church: and for this particular mercy, every soul must joyfully offer a particular sacrifice of thanksgiving. For if the wise men rejoyced so much when they saw the star which conducted them to Christ, and worshipped him so devoutly, when hee lay a babe in the manger, and offered unto him their gold, myrrh, and frankincense: how much more shouldst thou rejoyce now that thou

hast both seen and received this Sacrament, which guideth thy soul unto him where hee sitteth at the right hand of his Father in glory? and thither lift up thy heart, adore him, and offer up unto him the gold of a pure faith, the myrrhe of a mortified heart, and this or the like sweet incense of prayer and thanksgiving.

A prayer to be said after the receiving of the communion.

WHat shall I render unto thee, (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my soul? How can I sufficiently thank thee? when I can scarce expresse them? where thou mightest have made me a beast, thou madest mee a man after thine own image. When by sin I had lost both thine image and my self, thou didst renew in me thine image by thy spirit, and didst redeem my soul by thy blood againe: and now thou hast given unto me thy seal and pledge of my redemption; nay, thou hast given thy self unto me, O blessed Redeemer: O what an inestimable treasure of riches, and overflowing fountain of grace hath hee got who hath gained thee! No man ever touched thee by faith, but thou didst heal him by grace, for thou art the Au-
thor

thor of salvation, the remedy of a'l evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy angels, to attend upon so vile a creature as I am; but that thou wouldest enter thy self into my soul, there to preserve, nourish, and cherish me unto life everlasting?

If the *carkasse* of the dead prophet could revive a dead man that touched it; how much more shall the *living body of the Lord of all prophets* quicken the faithfull, in whose heart he dwelleth? And if thou wilt raise my body at the last day out of the dust; how much more wilt thou now revive my soul, which thou hast *sanctified with thy spirit, and purified with thy blood*? O Lord, what could I more desire, or what couldst thou more bestow upon mee, then to give me thy *body for meat, thy blood for drink*, and to lay down thy soul for the price of my redemption? Thou, Lord, enduredst the pains, I do reap the profit: I received pardon, and thou didst bear the punishment. Thy tears were my bath; thy wounds, my weal; and the iniustice done to thee, satisfied for the iudgement which was due to mee. Thus by thy birth, thou art become my brother; by thy death, my ransome by thy mercy, my reward, and by thy Sacrament, my nourishment. O divine food! by which the sons of men are transformed into

the sons of God, so that mans nature dieth, and Gods nature liveth, and ruleth in us. Indeed, all creatures wondered, that the Creatour would bee inclosed nine moneths in the Virgins wombe, (though her womb being replenished with the holy Ghost, was more splendid then the starry firmament) But that thou shouldest thus humble thy self to dwell for ever in my heart which thou foundest more unclean then a durg-hill, it is able to make all the creatures in heaven and earth to stand amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in mine heart, I would to God that I had so pure a heart as my heart could wish to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with *Marie* rather to kneel at thy feet, then presume to sit with thee at thy table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many teares, as may suffice to wash thy holy feet, yet, LORD, it is sufficient that thou hast shed blood enough to cleanse my sinful soul. And I am fully (O Lord) assured that all the daintie fare, wherewith the disdainfull *Pharisee* entertained thee at his table, did not so much please thee; as those teares which penitent *Marie* poured under

under the table. I would therefore wish with Ieremie, that my head were a fountain of teares, that seeing I can by no means yeeld sufficient thanks for thy love to mee; yet I might by continuall teares testify my love unto thee. And though no man is worthy of so infinite a grace; yet this is my comfort that he is worthy, whom thou in favour accountest worthy. And seeing that now of thy meere grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins. O Lord, confirme thy favour unto thy servant, and say of me, as Isaac did of Jacob, *I have blessed him, therefore he shall bee blessed.* And that I may say unto thee with David, *Thou, O Lord, hast blessed my soul and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to blesse the house of Obed Edom, and all his household, whilest the ark of the Lord remained in his house, I doubt not but thou wilt much more blesse my soul and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will, to enter under my roof, and to dwell for ever in my poor cottage. Blesse me, O Lord, so that my sins may wholly bee remitted by thy blood, my conscience sanctified by thy Spirit, my minde enlightened by thy truth, my heart guided

by thy Spirit, and my will in all things sub-
 dued to thy blessed will and pleasure. Bless
 me with all graces which I want, and increase
 in me those good gifts which thou hast alrea-
 dy bestowed upon mee. And seeing thou
 hold thee not by the arms, as *Jacob* wrestling
 without me, but inwardly dwelling by faith
 within me, surely, O Lord, I will never let
 thee go, except thou blesse mee, and give mee a
 new name, a new heart, a new spirit, and
 strength by the power of God to prevail o-
 ver sin, and Satan. And I beseech thee, O
 Lord, desire not to depart from me, as thou
 didst from *Jacob*, because the day breaketh,
 and thy grace beginneth to dawn & appear.
 But I from my soul, humbly with the *Em-
 an-ites* entreat thee, O sweet *Iesus*, to abide with
 mee, because it draweth toward night. For
 the night of temptation, the night of tribu-
 lation yea, my last long night of death approach-
 eth: O blessed Saviour. stay with me there-
 fore now and ever. And if thy presence go
 not home with me, carry mee not from hence,
 Go with mee, and live with me, and let nei-
 ther death nor life separate me from thee,
 Drive me from my self, draw me unto thee.
 Let me bee sick, but sound in thee, and in my
 weaknesse let thy strength appear. Let me
 seem as dead, that thou alone mayest be seen
 to live in me; so that all my members may be
 but instruments to act thy motions. Set me

as a seal upon thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee And grant, O Lord, that as thou now vouchsafest mee this favour, to sit at thy table, to receive this Sacrament in thy house of grace, so I may hereafter through thy mercy, be received to *eate and drink at thy Table in thy kingdome of glory.* And for thy mercy, I do here with the foure beasts and foure and twenty elders, cast my self down before thy throne of grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation cometh only from thee. And therefore, unto thee I do yeeld all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and maiestie, O my Lord, and my God, for ever and ever, Amen.

Thirdly, seeing Christ hath sacrificed himself for thee: (and all that thou canst give is too little) therefore thou must offer thy self to bee a living, holy, and acceptable sacrifice unto God, by serving him in righteousness and holinesse all thy dayes. Thus *Tertullian* witnesseth, that in his time, a Christian was known from another man only by the holinesse and uprightnesse of his life.

2. *Of the duties which we are to do after the Communion, ioyntly with the Congregation.*

THE duties to be performed ioyntly with the Church are three. First, publike thanksgiving, both by prayers, and singing of Psalmes: thus Christ himself and his Apostles did. Secondly, ioyning with the Church, in giving (every man according to his ability) towards the relief of the poore. This was the manner of the primitive churches, to make collections and love feasts after the Lords Supper, for the relief of the poore Christians. Thirdly, when thanks, and praise is ended, then with all reverence to stand up, and to receive the blessing of God, by the mouth of his Minister, and to receive it as if thou didst hear God himself pronouncing it to thee from heaven. For by their blessing God doth blesse his people.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently, whether thou hast truly received *Christ* in the Sacrament: which thou mayest thus easily perceive: for seeing his flesh is meat indeed, and his blood is drink indeed, and that hee is so full of grace, that

that no man ever touched him by Faith, but hee received *verue* from him, it cannot possibly bee, that if thou hast eaten his flesh, or drunk his bloud, but thou shalt receive grace and power to be cleansed from thy sins and filthinesse. For if the *Hemorisse* that did but touch his garment, had her bloudie issue that continued so long, forthwith stanchèd: how much more will the bloudy issue of thy sins bee stanchèd, if thou then hast truly eaten and drunk the very flesh and bloud of Christ? But if thy issue still runneth, thou mayest iustly suspect thou hast never yet truly touched Christ.

Secondly, seeing thou hast now reconciled thy self to God, and renewed thy covenant: and vowed newnes and amendment of life, thou must therefore have a special care, that thou dost not yeeld to commit thy former sins any more, knowing that the *unclean spirit*, if ever he can get into thy soul again, after that it is swept and garnished, he will enter forcible possession, with seven other devils worse then himself: so that the end of that man shall be worse then his beginning. Bee yee not therefore like the dog that returnes to his vomit, or the washed sow that walkoweth in the mire again. And return not to thy malice, like to the *Adder*, who laying aside her poyson while she drinks, takes it up again when shee hath done. But when either the devil
or

or thy flesh shall offer to tempt and move thee to relapse into thy former sins, answer them as the spouse doth in the *Canticles*, I have put off my coat (of my former corruption) how shall I put it on? I have washed my feet, how shall I defile them again?

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by the eager desire of receiving it often again. For the body of Christ as it was anointed with the oyl of gladnesse above his fellowes, so doth it yeeld a sweeter savour then all the oyntments of the world: The fragrant smell whereof allureth all souls, who have once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof again. Because of the savour of thy good oyntments, therefore do the Virgins love thee. O taste therefore and often see how good the Lord is, saith, David. This is the commandment of Christ himself. Do this in remembrance of me, and in doing this, thou shalt shew thy self best mindfull and thankfull for his death. For as oft as ye shall eat this bread, and drink this cup, ye shall shew the Lords death untill he come. And let this be the chief end, whereunto both thy receiving and living tendeth: that thou mayest bee a holy Christian, zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou mayest be acceptable to God, *profita-*

profitable to thy brethren, and comfortable to
thine own soul.

Thus far of the manner of glorifying God
in thy life.

Now followeth the Practice of pie-
tie, in glorifying God in the time
of sicknesse, and when thou
art called to die in the

L O R D.

AS soon as thou perceivest thy self to
be visited with any sicknesse, meditate
with thy self:

That misery cometh not forth of the dust
neither doth affliction spring out of the earth.
Sicknesse comes not by hap or chance (as the
Phitistines supposed, that their Mice and Em-
yods came) but for mans wickednesse, which,
as sparkles, breaketh out, Man suffereth,
saith Ieremie, for his sins. Fools (saith Da-
vid) by reason of their transgressions, and be-
cause of their iniquities are afflicted. As there-
fore Salomon adviseth a man to carry himself
towards an earthly Prince. If the Spirit of
him that ruleth rise up against thee, leave not
thy place, for gentlenesse pacifieth great sins: so
counsel I thee to deal with the Prince of
princes. If the Spirit of him that ruleth hea-
ven

ven and earth, rise up against thee, let not thy heart despair; for repentance pacifieth great sins. And whosoever returneth in his affliction to the Lord God of Israel, and seeketh him, hee will bee found of him.

2. Shut to thy chamber doore; examine thine own heart upon thy bed. Search and try thy wayes. Search as diligently for thy capitall sin; as Ioshua did for Achan, till thou findest it. For albeit GOD, when hee beginneth to chasten his children, hath respect to all their sins; yet when his anger is incensed, hee chiefly taketh occasion to chasten, and enter with them into iudgement, for some one grievous sin; wherein they have lived without repentance.

3. When thou hast thus considered all thy sins, put thy self before the iudgement seat of GOD, as a fellow on murderer, standing at the barre of an earthly iudge: and with grief and sorrow of heart confesse unto God all thy known sins; especially thy capitall offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the hainousnesse of thy sins; and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Iudge of heaven and earth, guilty of eternall death and damnation for the se

those thy hainous sins and transgressions. And having thus acculed and iudged thy self cast down thy self before the foot-stoole of his throne of grace: assuring thy self that whatsoever the *kings of Israel* be; yet the God of Israel is a mercifull God: And cry unto him from a penitent and faithfull heart, for mercy and forgiveness, as eagerly and earnestly as ever thou knewest a malefactor, being to receive his sentence, crying unto the iudge for favour and pardon, vowing amendment of life, and (by the assistance of his grace) never to commit the like sin anie more. All which thou mayest do, in these or the like words.

*A prayer when one begins to
bee sick.*

O Most righteous Iudge, yet in Iesus Christ my gracious Father, I wretched sinner do here returne unto thee (though driven with pain and sicknesse like the *prodigall childe*, with want and hunger. I acknowledge that this sicknesse and pain cometh not by blind chance or fortune, but by thy Divine providence, and speciall appointment. It is the stroke of thy heaue hand, and which my sins justly deserved; and the things that I feared, are now fallen upon me. Yet I do wel perceive that

that in wrath thou remembreſt mercy, when I conſider, how many and how hainous are my ſins, and how few and eaſie are thy corrections. Thou mighteſt have ſtrucken me with ſome feaſull and ſudden death, whereby I ſhould not have had either time or ſpace to have called upon thee for grace and mercie, and ſo I ſhould have periſhed in my ſins, and have been for ever condemned in hell.

But thou, O Lord, viſiteſt me with ſuch a fatherly chaſtiſement, as thou uſeſt to viſit thy deareſt children, whom thou beſt loveſt, giving me (by this ſickneſſe) both warning in time to repent, and to ſue unto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation, as any ſigne of thy wrath or hatred, but as an aſſured pledge and token of thy favour and loving kindeſſe, whereby thou doſt with thy temporal judgments draw me to *judge my ſelf*, and to repent of my wicked life, that I ſhould not be condemned with the godleſſe and unpenitent world. For thy holy word aſſures me, that *whom thou loveſt, thou chuſeſt to chaſteneſt*: and that *thou ſcourgeſt every ſon that thou receiveth*. That if I endure thy chaſtening, thou offereth thy ſelf unto me as unto a ſon, and that all that continue in ſin, and yet eſcape without correction (whereof all thy children are partakers) are baſtards, and not ſons: and that thou chaſteneſt me for my profit that I may be a

partaker of thy holinesse. O Lord, how full of goodnesse is thy nature, that hast dealt with me so graciously in the time of my health and prosperity; and now being provoked by my sins and unthankfulnesse, hast such fatherly and profitable ends, in inflicting upon mee this sicknesse and correction!

I confesse, Lord, that thou dost iustly afflict my body with sicknesse, for my soul was sick before of long prosperity, and surfeited with ease, peace, plenty, and fulnesse of bread. And now, O Lord, I lament and mourn for my sins: *I acknowledge my wickednesse, and mine iniquities are alwayes in thy sight.* O what a wretched sinner am I, voide of all goodnesse by nature, and full of evil by sinfull custome! Oh, what a world of sin have I committed against thee, whilest thy long sufferance expected my conversion, and thy blessings wooed mee to repentance! Yet, O my God, seeing it is thy property more to respect the goodnesse of thine own nature, then the deserts of sinners: I beseech thee, O Father, for thy son Iesus Christ his sake, and for the merits of that All-saving death, which hee hath voluntarilie suffered for all which we beleeve in him; Have mercy upon me according to the multitude of thy mercies: Turn thy face away from my sins, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts. For if thou

thou dost reiect me, who will receive me? or who will succour me, if thou dost forsake me? But thou, O Lord, art the helper of the helpelesse and in thee the fatherlesse findeth mercy. For though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ my sins with the vertue of thy precious blood especially those sins, which from a penitent heart I have confessed unto thee: but chiefly O Lord, for Christ his sake forgive me. And seeing that of thy love thou didst lay down thy life for my ransom, when I was thine enemy: Oh, save now the price of thine own blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight in my behalf.

Reconcile me once again, O mercifull Mediatour, unto thy Father, for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is well pleased with all whom thou acceptest and lovest.

And if it be thy blessed will, remove this sicknesse from me, and restore me to my former health again, that I may live longer to set forth thy glory, and to bee a comfort to my friends, which depend upon me: and procure to my self a more settled assurance of that heavenly inheritance which thou hast

pre-

prepared for me; And then, Lord, thou shalt se how religiously, and wisely I shall *redeem the time*, which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner and the easier be delivered from this pain and sicknesse; direct me O Lord, I beseech thee, by thy divine providence, to such a Physician and helper, as that (by thy blessing upon thy means) I may recover my former health & well-fare again. And (good Lord) vouchsafe, that as thou hast sent this sicknesse unto me, so thou wouldest likewise bee pleased to send thine holy Spirit into my heart, whereby this present sicknesse may bee sanctified unto mee: that I may use it as thy school, wherein I may learn to know the greatnesse of my misery, and the riches of thy mercy: that I may bee so humbled at the one, that I despaire not of the other: and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy All-sufficient merits.

And forasmuch as thou knowest, LORD, how weak a vessell I am, full of frailty and imperfections; and that by nature I am *angry and froward* under every crosse and affliction: O Lord, who art the *giver of all good gifts*, arme mee with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon mee, then I shall bee able

to endure and suffer. Give mee grace to be-
have my self in all patience, love, and meek-
nesse, unto those that shall come and visite me:
that I may thankfully receive, and willingly
embrace all good counsels and consolations
from them: And that they may likewise see
in mee such good examples of patience, and
hear from mee such godly lessons of com-
fort, as may bee arguments of my Christian
faith and profession, and instructions unto
them, how to behave themselves, when it
shall please thee to visite them with the like
affliction or sicknesse. I know, O Lord, I have
deserved to die; and I desire not longer to
live, then to amend my wicked life, and in
some better measure to set forth thy glory.
Therefore, O Father, if it bee thy blessed will
restore mee to health again, and grant mee
longer life. But if thou hast (according to
thine eternall decree) appointed by this
sicknesse to call for mee out of this transitory
life: I resigne my self into *thine hands* and ho-
ly pleasure; *thy blessed will bee done*, whether
it bee by life or by death. Onlie I beseech
thee of thy mercie forgive mee all my sins,
and prepare my poore soul; that by a true
faith, and unfeigned repentance, thee may bee
readie against the time that thou shalt call
for her out of my sick and sinfull bodie. O
heavenlie Father, who art the *bearer of pray-
ers*; *hear thou in heaven this my prayer*, and in

this extremity grant mee these requests, not for any worthinesse that is in mee, but for the merits of thy beloved Son Iesus, my onlie Saviour and Mediatour; for whose sake thou hast promised to hear us, and to grant *what I sever wee shall ask of thee in his name.* In his Name therefore, and in his own words I conclude this my unperfect prayer, saying,

Our Father which art in heaven, Hallowed be thy Name, thy Kingdome come, &c.

Having thus reconciled thy self unto God in Christ;

1. Let thy next care bee to *set thy house in order*, as I say advised king Ezechias, making thy last will and testament, if it bee not already made. If it bee made, then peruse it, confirme it, and for avoiding all doubts and contentions, publish it before witnesses: that (if GOD call for thee out of this life) it may stand in force, and unalterable, as thy last *Will and Testament*; and so deliver it locked or sealed up in some Box, to the keeping of a faithfull friend, in the presence of honest witnesses.

2. But in making thy Testament, take a religious Divines advice, how to bestow thy benevolence; and some honest Lawyers counsell to contrive it according to law.

Dispatch this before thy sickness doth encrease, and thy memory decay; lest otherwise thy Testament prove a Doremment, and so bee another

another mans fancy, rather then thy will.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of wealth, make thy *will* in thy health time: it will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will bee a greater ease to thy minde, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thine house is set in order, thou shalt bee better enabled to set thy soul in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion according to thine ability in thy life time, that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy children may bee still beholding unto thee, and not thou unto them. But if thou keep all in thine hands whilest thou livest, they may thank death, and not thee, for the portion that thou leavest them. If thou hast no children, and the LORD hath blest thee with a great portion of the goods of this world, and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work to the trust of others, seeing thou seest how most of other mens *Executors*, prove almost *Executioners*: and if friends bee so unfaithfull in a mans life; how much

much greater cause hast thou to distrust their fidelity after thy death?

Lamentable experience sheweth how many dead mens *wills* have of late either been quite *concealed*, utterly overthrown, or by cavils and quirks of law frustrated or altered: whereas by the law of GOD, the will of the dead should not bee violated; but all his godly intentions conscionably performed and fulfilled, as in the sight of GOD, who in the day of the resurrection will bee a *just Iudge*, both of the quick and dead. And if any thing should hap in his will to bee ambiguous or doubtfull, it should bee construed as it might come nearest to the honour of God, and the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light on the actors that do them; not on the kingdom wherein they are suffered to bee done. And let other rich men bee warned by such wretched examples, not to *warry* their mindes to their money, as that they will do no good with their goods, till death devoure them. Considering therefore the shortnesse of thine own life, and the uncertainty of others just dealing after thy death, in these unjust dayes; let mee advise thee (whom God hath blessed with ability, and an intent to do good) to become in thy life time thine own administrator; make thy hands thy executors and thine own eyes thy overseers; cause thy

I antherne to give her light before thee, and not behinde thee; give God the glory, and thou shalt receive of him in *due time* the reward, which of his grace and mercy hee hath promised to thy good works.

4. Having thus set thy house, and soul in order, (if the determined *number of thy dayes* bee not expired) God will either have mercy upon thee, and say, *Spare him, O killing maladie, that hee go not down into the pit, for I have received a reconciliation*: or else his fatherly providence will direct thee to such a Physician, and to such means, as that by his blessing upon their endeavours thou shalt recover, and bee restored to thy former health again. But in any wise take heed that thou, nor none for thee, send unto *sorcerers, wizards, charmers, or inchanters*, for help: for this were to leave the God of Israel, and to go to *Baalzebub the god of Ekron* for help, as did wicked *Ahaziah*; and to break thy vow which thou hast made with the blessed *Trinitie* in thy *Baptisme*: and bee sure that God will never give a blessing by those means which hee hath accursed: but if hee permits Sathan to cure thy bodie, fear lest it tend to the damnation of thy soul. Thou art tried: beware.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician, then in the Lord, as *Asa* did; of whom it is said, that *hee sought not to the*

Lord in his disease, but to the Physicians; which is a kinde of idolatrie, that will increate the Lords anger, and make the Physicke received uneffectuall. Use therefore the Physician as Gods instrument; and physick as Gods means: And seeing it is not lawfull without prayer to use ordinarie food, 1 Tim. 4. 4. much lesse extraordinarie physick, (whose good effect depends upon the blessing of GOD) before thou takest thy physick, pray therefore heartilie to GOD, to blesse it unto thy use, in these or the like words.

A prayer before taking of physick.

O Mercifull Father, who art the Lord of health and of sicknesse, of life and of death, who killest, and makest alive, who bringest down to the grave, and raisest up againe: I come unto thee, as to the only Physician, who canst cure my soul from sin, and my bodie from sicknesse. I desire neither death nor life, but refer my self to thy most holy will: For, though wee must needs die, and being dead our lives are as water spilt upon the ground, which cannot bee gathered up againe; yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use, and (by the lawfull use thereof) to expect thy blessing upon thine own means, to the curing of their sicknesse, and restitution of their health. And now, O

Lord, in this my necessitie, I have according to thine ordinance, sent for thy servant, the Physician, who hath prepared for mee this physick, which I receive as means sent from thy fatherlie hand; I beseech thee therefore, that as by thy blessing on a lump of dry figs thou didst heal *Ezechiels* sore, that hee recovered, and by seven times washing in the river of *Iordan*, didst cleanse *Naaman* the Syrian of his leprosie: and didst restore the man that was blinde from his birth, by anoynting his eyes with clay and spittle, and sending him to wash in the pool of *Si'loam*; and by touching the hand of *Peters* wives mother, didst cure her of her feaver: and didst restore the woman that touched the hem of thy garment, from her bloodie issue: So it would please thee of thine infinite goodnesse and mercie, to sanctifie this physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickness and pain, and restore mee to health and strength again. But if the number of those daies which thou hast appointed for mee, to live in this vale of miserie, be at an end, and that thou hast sent this sickness as thy messenger, to call mee out of this mortall life; then, Lord, let thy blessed will be done: I submit my will to thy most holie pleasure. Onlie, I beseech thee, increase my faith and patience, and let thy grace and mercie be never

never wanting unto mee : but in the midst of all extremities, assist mee with thy holie Spirit, that I may willingly and chearfullie resign up my soul (the price of thine owne blood) into thy most gracious hands and custodie. Grant this, O Father, for Iesus Christ his sake, To whom, with thee, and the holie Ghost, bee all honour and glorie, both now, and evermore, Amen.

Meditations for the sick.

WHilest thy sicknesse remaineth, use often (for thy comfort) these few meditations, taken from the ends wherefore GOD sendeth afflictions to his children: those are ten.

1. That by afflictions, God may not onlie correct our sins past, but also work in us a deeper loathing of our naturall corruption, and so prevent us from falling into many other sins, which otherwise we would commit: like a good father, who suffers his tender babe to scorch his finger in a candle, that hee may the rather learn to beware of falling into a greater fire. So that the childe of GOD may say with David, *It is good for mee that I have been afflicted, that I may learn thy statutes* for, *before I was afflicted, I went astray, but now I keep thy word.* And indeed (saith S. Paul) *we are chastened of the Lord, because we should not bee condemned with the world.* With one

croffe God maketh two cures: the *chastisement* of sins past; the *prevention* of sin to come. For though the eternall punishment of sin (as it proceedeth from justice) is fully pardoned in the sacrifice of Christ: yet wee are not (without serious judging of our selves) exempted from the temporall chastisement of sin; for this proceedeth only from the love of GOD, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord that *his sins were forgiven*, yet that the *sword of chastisement should not depart from his house*, and that *his childe should surely die*. For God, like a skillfull Physician, seeing the soul to bee poysoned with the setting of sin; and knowing that the raigning of the flesh will prove the ruine of the Spirit, ministreth the bitter pill of affliction, whereby the reliques of sin are purged, and the soul more soundly cured; the flesh is subdued, and the spirit is sanctified. Oh the odiousnesse of sin, which causeth GOD to chasten so severely his children, whom otherwise hee loveth so dearly!

2. God sendeth affliction, to seale unto us our adoption: *For every childe whom GOD loveth hee correcteth: And hee is a bastard that is not corrected.* Yea, it is a sure note, that where GOD seeth sin, and smites not, there hee detests and loves not. Therefore it is said, that hee suffered the wicked sons of *El*

to continue in their sins without correction, because the Lord would slay them. On the other side, there is no surer token of Gods Fatherly love and care, then to bee corrected with some crosse, as oft as wee commit any sinfull crime. Affliction therefore is a seal of adoption, no signe of reprobation. For the purest corne is cleannest fanned, the finest gold is ofttest tried, the sweetest grape is hardest pressed, and the truest Christian heaviest crossed.

3. G O D sendeth affliction, to wean our hearts from too much loving this world and worldly vanities: and to cause us the more earnestly to desire and long for eternall life. For as the children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods children would not so heartily long, and willingly desire for the kingdom of heaven. For wee see many *Epicures* that would bee content to forgo heaven: on condition, that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loath are they to depart this life? whereas the Apostle (that saw heavens glory) tells us that there is no more comparison between the joyes of eternall life, and the pleasures of this world, then there is between the *filthiest dung*, and the *pleasanteest meat*: or betwixt the stinkiest

dug-hill, and the fairest bed chamber. As therefore a loving nurse puts *wormwood* or *mustard* on the breast, to make the childe the rather to forsake the dug: so GOD mixeth sometimes affliction with the pleasures and prosperity of this life, lest (like the children of this generation) they should forget God, and fall into too much love of this present *evill* world; and so by riches grow proud; by fame insolent, by libertie wanton; and spurn with their heel against the Lord, when they waxe fat. For if Gods children love the world so well, when (like a curst stepmother) shee mis useth and strikes us, how should we love this harlot, if shee smiled upon us, and stroaked us, as shee doth her own worldly brats? Thus doth GOD (like a wise and loving father) imbitter with crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes) they might sigh, and long for eternall life, where firme and everlasting joyes are only to bee found.

4. By affliction and sicknesse God exerciseth his Children, and the graces which hee bestoweth upon them. He refineth and tryeth their faith, as the *Gold-smith* doth his gold in the furnace, to make it shine more glistering and bright: hee stirreth us up to pray more diligently and zealously, and proveth what patience wee have learned all this while

while in his School. The like experience he maketh of our hope, love, and all the rest of our Christian vertues which without this triall will rust like iron unexercised; or corrupt like standing waters, that either have no current, or else are not *powred from vessel to vessel, whose taste remaineth, and whose sent is not changed.* And rather then a man should keep still the sent of his corrupt nature to damnation; who would not wish to bee changed from state to state by crosses and sickness to salvation? For as the *Camomile* which is trodden, groweth best, and smelleth most fragrant; and as the fish is sweetest that lives in the saltest waters, so those souls are most precious unto Christ, who are most exercised and afflicted with his crosse.

5. God sendeth afflictions to demonstrate unto the world the truenesse of his childrens love and service. Every hypocrite will serve God whilest he prospereth and blesteth him, as the devil falsely accused *Iob* to have done; but who (save his loving childe) will love and serve him in adversity, when God seemeth to be angry and displeased with him? yea, and cleave unto him most inseparably, when he seemeth (with the greatest frown and disgrace) to reject a man, and to cast him out of his favour? yea, when he seemeth to wound and kill as an enemy: yea, then to say with *Iob*, *Though thou Lord kill me, yet will I not curse my*

trust in thee. The loving and serving of God and trusting in his mercy in the time of our correction and misery, is the truest note of an unfeigned childe and servant of the Lord.

6. Sanctified affliction is a singular help to further our true conversion, and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently.* Egypts burdens made Israel cry unto God. Davids troubles made him pray. Hezekias sicknesse made him to weep: And misery drove the *prodigall childe* to return and sue for his fathers grace and mercy. Yea, we read of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who (if they had health and prosperity as others,) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Arke of Noah*, the higher it was tossed with the floud the nearer it mounted towards heaven; so the sanctified soul, the more it is exercised with affliction, the nearer it is lifted towards God. Oh, blessed is that crosse that draweth a sinner to come (upon the knees of his heart) unto Christ, to confesse his own misery, and to implore his endlesse mercy! Oh, blessed, saye blessed be that Christ, that never refuseth the sinner that cometh unto him, though weather-beaten by affliction and miserie.

7. Affliction worketh in us pity and compassion towards our fellow-brethren, that be in distresse and misery: whereby we learn to have a fellow-feeling of their calamities; and to condole their estate, as if we suffered with them. And for this cause Christ himself would suffer, and be tempted in all things like unto us (sin only excepted) that he might be a mercifull high Priest, touched with the feeling of our infirmities. For none can so heartily bemoane the miserie of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ;

Non ignore mali miseris succurrere Christo.
Our frailty sith (O Christ) thou didst perceive;
Condole our state who still in frailty cleave.

8. God useth our sicknesses and afflictions as means and examples both to manifest unto others the faith & vertues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weak Christian, then to behold a true Professour (in the extreamest sickness of his body) supported with greater patience and consolation in his soul. And the comfortable & blessed departure of such a man will arme him against the fear of death and assure him, that the hope of the godly is a far more precious thing, then that flesh and

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b'oud can understand, or mortall eyes behold in this vaile of misery. And were it not, that we did see many of those whom wee know to bee the undoubted children of God, to have endured such afflictions & calamities before us; the greatnesse of the miseries, and crosses which oftentimes we endure, would make us doubt whether we be the children of God or no: And to this purpose S. James saith, *God made Iob and the prophets an example of suffering adversity, and of long patience.*

9. By afflictions God makes us conformable to the image of Christ his Son, who being the *Captaine of our salvation, was made perfect through sufferings.* And therefore he first bare the crosse in shame, before hee was crowned with glory; and did first taste gall, before hee did eat the honey comb: and was first derided *King of the Iews*, by the souldiers in the *high Priests hall*, before hee was saluted *King of glory*, by the Angels in his Fathers courts. And the more lively our heavenly Father shall perceive the image of his naturall Sonne to appear in us, the better hee will love us; and when we have for a time borne his likenesse in his sufferings, and fought and overcome, we shall be crowned by Christ, and with Christ sit on his throne, and of Christ receive the precious *white stone*, and *morning star*; that shall make us shine like Christ for ever in his glory.

10. Lastly, that the godly may be humbled in respect of their own state and misery: and God glorified by delivering them out of their troubles and afflictions, when wee call upon him for his help and succour. For though that there bee no man so pure, but if the Lord will *straightly marke iniquities*, hee shall finde in him just cause to punish him for his sin: yet the Lord in mercie doth not alway in the affliction of his children respect their sins: but sometime layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Chr. st told his Disciples, that *the man was not born blinde for his own, or his parents sin*, but, *that the work of GOD should bee shewed on him*. So hee told them likewise, that *Lazarus sicknesse was not unto death, but for the glory of GOD*. Oh the unspeakable goodnesse of God, who turneth those afflictions, which are the *shame and punishment due to our sins*, to bee the subject of his *honour and glory*.

These are the blessed and profitable ends, wherefore God sendeth sicknesse and affliction upon his children: whereby it may plainly appear, that afflictions are not signes either of *GODS hatred*, or of *our reprobation*: but rather *tokens and pledges of his fatherly love* unto his children, whom hee loveth, and therefore chasteneth them in this life; where upon repentance there remaines hope of *par- don*, rather then to refer the punishment to that

that life where there is no hope of pardon, nor end of punishment. For this cause the Christians in the primitive Church were wont to give God great thanks for afflicting them in this life. So the Apostles rejoyced, that they were counted worthe to suffer for Christs name, *Act. 5. 41.* And the Christian Hebrews suffered with ioy the spoiling of their goods, knowing that they had in heaven a better and an enduring substance, *Hebr. 10. 34.* And in respect of those holy ends, the Apostle saith, That though no affliction for the present seemeth ioyous, but grievous; yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as GOD hath sent unto thee this sicknesse, so it would please him to come himself unto thee, with thy sicknesse: by teaching thee to make those sanctified uses of it, for which hee hath inflicted the same upon thee.

Meditations for one that is recovered from sicknesse.

IF God hath of his mercy heard thy prayers, and restored thee to thine health again; consider with thy self:

1. That thou hast now received from God as it were another life: Spend it therefore to the

the honour of GOD in newnesse of life. Let thy sin die with thy sicknesse: but live thou by grace to holinesse.

2. Bee not the more secure that thou art restored to health, neither insult in thyself that thou hast escaped death: but think rather, that God (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee, & given thee some little longer time of respite: that thou mayest both amend thy life, and put thy self in a better readines against the time that hee shall call for thee without further delay, out of this world. For although thou hast escaped this, it may bee thou shalt not escape the next sicknesse.

3. Consider how fearfull a reckoning thou hadst made before the judgement seat of Christ by this time, if thou hadst died of this sicknesse. Spend therefore the time that remaines so, as that thou mayest be able to make a more chearfull account of thy life when it must be expired indeed.

Put not far off the day of death: thou knowest not for all this how near it is at hand, and (being so fairly warned) bee wiser. For if thou be taken unprovided, the next time thy excuse will be lesse, and thy judgement greater.

5. Remember that thou hast vowed amendment and newnesse of life: Thou hast vowed a vow unto God, desest not to pay it: for hee delighteth.

Agreeth not in fools: pay therefore that thou hast vowed. The unclean spirit is cast out. Oh, let him not re-enter with seven worse then himself. Thou hast sighed out the groans of contrition: thou hast wept the tears of repentance; thou hast washed in the pool of Bethesda, streaming with five bloody wounds, not of a troubling Angel, but of the Angel of Gods presence, troubled with the wrath due to thy sins, who descended into hel, to restore thee to saving health and heaven. Returne not now with the dogge to thine own vomit: nor like the washed sow to wallow again in the mire of thy former sins and uncleanness: lest being intangled and overcome again with the filthinesse of sin (which now thou hast escaped) thy latter end prove worse then thy first beginning. Twice therefore doeth our Saviour Christ give the same cautionary warning to healed sinners. First the man cured of his 38. years discale. Behold, thou art made whole: sin no more, lest a worse thing come unto thee. Secondly to the woman taken in adultery; Neither do I condemne thee; Go thy way, and sin no more. Teaching us, how dangerous a thing it is to relapse and fall again into the former excesse of riot: take heed therefore unto thy wayes, and pray for grace, that thou mayest apply thy heart unto wisdom; during that smal number of dayes which yet remain behind. And for thy present mercy & health received.

received, imitate the thankfull leper, and return unto God this or y like thanksgiving.

A thanksgiving to be said of one that is recovered from sicknesse.

O Gracious and mercifull Father, who art the Lord of health and sicknesse, of life and death, *who killest, and makest alive, who bringest down to the grave, and raisest up again;* who art the only preserver of all those that trust in thee: I, thy poore and unworthy servant, having now (by experience of my painfull sicknesse) felt the grievousnesse of misery due unto sin, and the greatnesse of thy mercy in forgiving sinners: and perceiving with what a fatherly compassion thou hast heard my prayers, and restored mee to my health and strength again, do here (upon the bended knees of my heart) return (with the thankfull leper,) to acknowledge thee alone to bee the God of my health and salvation, and to give thee the praise and glory, for my strength and deliverance out of that grievous disease and malady, and for thus returning my mourning into mirth, my sicknesse into health, and my death into life. My sins deserved punishment, and thou hast corrected me, but *hast not given me over unto death*

death. I looked (from the day to the night) when thou wouldst make an end of me: I did chatter like a crane or a swallow: I mourned (as a dove) when the bitterness of sickness oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me: for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption: & when I found no help in myself, nor in any other creature, saying, I am deprived of the residue of my years, I shall see man no more among the inhabitants of the world, then didst thou restore me to health again, and gavest life unto me: I found thee, O Lord, ready to save mee.

And now, O Lord, I confesse that I can never yeeld unto thee such a measure of thanks as thou hast (for this benefit) deserved at my hands. And (seeing that I can never bee able to repay thy goodnesse with acceptable works) Oh, that I could with *Mary Magdalene* rectifie the love and thankfulness of my heart, with abounding tears! Oh, what shall I be able to render unto thee, O Lord, for all these benefits which thou hast bestowed upon my soul! Surely, as in my sickness, when I had nothing else to give unto thee. I offered Christ and his merits unto thee as a ransom for my sins; so being now restored by thy grace unto my health and strength, and having no better thing to give: Behold, O Lord, I do here offer up my self unto thee,
beseech-

befeeching thee so to assist me with thy holy Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulness; that I was not more careful to love thee according to thy goodnesse; nor to serve thee according to thy will, nor to obey thee according to thy commandments; nor to thank thee according to thy benefits. And seeing thou knowest that of myself I am not sufficient so much as to think a good thought, much lesse to do that which is good and acceptable in thy sight, assist mee with thy grace and holy Spirit, that I may in my prosperity as devoutly spend my health in thy service, as I was earnest in my sickness to beg it at thy hands. And suffer me never to forget either this thy mercy, in restoring me to my health, or those vowes and promises, which I have made unto thee in my sickness. With my new health renew in me, O Lord, a right spirit, which may free me from the slavery of sin, and establish my heart in the service of grace. Work in me a greater detestation of all sins (which were the causes of thy anger and my sickness:) and increase my faith in Iesus Christ, who is the Authour of my health and salvation. *Let thy good spirit lead me in the way that I should walk, & teach mee to deny all ungodlinesse, and worldly lusts,*
and

and to live soberly, righteously, and godly in this world that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of dayes, which cannot long continue, Teach me, O God, ~~so~~ to number my dayes, that I may apply my heart to that spir-
rituall wisdom, which directeth to salvation.
 And to this end make mee more zealous then I have been in religion, more devout in prayer, more fervent in spirit, more carefull to hear, and profit by the preaching of thy Gospel, more helpfull to my poore brethren, more watchfull over my wayes, more faithfull in my calling, and every way more abundant in all good works. Let mee (in the ioyfull time of prosperity) fear the evill day of affliction; in the time of health think on sicknesse, in the time of sicknesse, make my selfe ready for death; and when death approacheth, prepare my self for iudgement. Let my whole life bee an expressing thankfulness unto thee for thy grace and mercie. And therefore, O LORD, I do here from the very bottome of my heart, together with the thousand thousands of angels, the foure beasts, and twentie foure elders, and all the creatures in heaven and in the earth, acknowledge to be due unto thee, O Father, which sitteth upon the throne, and to the Lamb thy Son, who sitteth at thy right hand, and to the
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holy Spirit, which proceedeth from both, the holy Trinitie of persons in unity of substance; all praise, honour, glory, and power, from this time forth, and evermore, Amen.

Meditations for one that is like to die.

IF thy sicknesse bee like to increase unto death, then meditat on three things: First how graciously GOD dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning GODS favourable dealing with thee:

1. Meditate that God useth this chastisement of thy body, but as a medicine to cure thy soul, by drawing thee (who art sick in sin) to come by repentance unto Christ thy Physician, to have thy soul healed.

2. That the sorest sicknesse or painfullest disease which thou canst endure, is nothing if it bee compared to those dolours and paines, which Iesus Christ thy Saviour hath suffered for thee: when in a bloody sweat he endured the wrath of God; the paines of hell, and a cursed death, which was due to thy sins. Justly therefore may he use the words of Ieremie, *Behold and see if there bee any sorrow like unto my sorrow, which is done unto mee, where-with the Lord hath afflicted mee in the day of his*

his fierce wrath. Hath the Son of God endured so much for thy redemption, and wilt not thou a sinfull man endure a little sicknesse for his pleasure; especially when it is for thy good?

3. That when thy sicknesse and disease is at the extreamest, yet it is lesse and easier then thy sins have deserved. Let thine own conscience judge whether thou hast not deserved worse then all that thou dost suffer.

Murmure not therefore, but considering thy manifold and grievous sins, thank GOD that thou art not plagued with far more grievous punishments. Think how willingly the damned in hell would endure thy extreamest pains a thousand years, on condition that they had but the hope to bee saved, and (after so many years) to bee eased of their eternall torments. And seeing that it is his mercy, that thou art not rather *consumed* then *corrected*, how canst thou but bear patiently his temporall correction, seeing the end is to save thee from eternall condemnation?

4. That nothing cometh so passe in this case unto thee, but such as ordinarily befalls to others thy brethren: who (being the beloved and undoubted servants of GOD when they lived on earth) are now most blessed and glorious Saints with Christ in heaven; as *Iob*, *David*, *Lazarus*, &c. They groaned
for

for a time, as thou dost, under the like burden; but they are now delivered from all their miseries, troubles and calamities. And so likewise ere long (if thou wilt patiently tarry the Lords leasure) thou shalt also bee delivered from thy sicknesse and paines; either by restitution to thy former health with *Iob*; or (which is far better) by being received to heavenly rest with *Lazarus*.

5. Lastly, that God hath not given thee over into the hand of thine enemy, to be punished and disgraced, but (being thy loving father) he correcteth thee with his own mercifull hand. When *David* had his wish, to choose his own chastisement hee choose rather to bee corrected by the hand of GOD, then by any other means; *I et us fall into the hands of the Lord, for his mercies are great, and let mee not fall into the hands of man.* Who wil not take any affliction in good part, when it cometh from the hand of God, from whom (though no affliction seemeth ioyous for the present) we know nothing cometh but what is good? The consideration hereof made *David* to endure *Semeis* cursed railing wth great patience; & to correct himself another time for his impatience; *I should not have opened my mouth because thou diddest it;* and *Iob* to reprove the unadvised speech of his wife: *Thou speakest like a foolish woman. what? shall we receive good at the hands of God, and not receive*

receive evil? And though the cup of GODS wrath due to our sins was such a horror to our Saviours humane nature, that hee earnestly prayed that it might passe from him; yet (when hee considered that it was reached unto him by the hand and will of his Father.) hee willingly submitted himself to drink it to the very dregs thereof. Nothing will more arme thee with patience in thy sicknesse, then to see that it cometh from the hand of thy heavenly Father; who would never send it, but that hee seeth it to bee unto thee both needfull and profitable.

*The second sort of Meditations are,
to consider from what evils death
will free thee.*

IT freeth thee from a corruptible bodie, which was conceived in the wantonnesse of flesh, the heat of lust, the staine of sin, and born in the bloud of filthinesse: a living prison of thy soul, a lively instrument of sin, & very sack of stinking dung; the excrements of whose nostrils, ears, pores, and other passages (duely considered) will seem more loathsome then the uncleaneest sink or vault. Insomuch that whereas trees and plants bring forth leaves, flowers, fruits, and sweet smells, mans body brings forth, naturally, nothing but

but lice, wormes, rottennesse, and filthy stinck. His affections are altogether corrupted, and the imaginations of his heart are only evil continually. Hence it is, that the ungodly is not satisfied with profanenesse, nor the curious with precisenesse, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the malicious with revenge, nor the lecherous with uncleannesse, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions do daily grow, new fears and afflictions do still arise: here wrath lyes in wait, there vain glory vexeth: here pride lifts up, there disgrace casts down; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like fierie serpents: anone hee is in danger to be openly devoured of his enemies, like *Daniel's* lions. And a godly man where ere hee liveth, shall ever be vexed, like *Lot*, with *Sodom's* uncleannesse.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sin: so that after death there shall be no more sorrow, nor crying: neither shall there be any more pain: for *GOD* shall wipe away all tears from our eyes. Yea, by death wee are separated from the company of wicked men; and *GOD* taketh away mercifull and righteous from the evil to come. So hee deal with

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Iosiah,

Iosiah, I will gather thee to thy fathers, and thou shalt bee put into thy grave in peace, and thine eyes shall not see all the evill which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the heaven of the soules joy: so the grave may bee termed the heaven of the bodies rest.

3. Whereas this wicked body lives in a world of wickednesse, so that the poor soule cannot look out at the eye, and not bee infected; nor hear by the ear, and not bee distracted; nor smell at the nostrils, and not bee tainted; nor taste with the tongue, and not bee allured; nor touch by the hand, and not bee defiled; and every sense upon every temptation is readie to betray the soule: by death the soule shall bee delivered from this thraldome, and this corruptible bodie shall put on incorruption, and this mortall immortalitie, 1. Cor. 15. 53. Oh, blessed, thrice blessed be that death in the Lord, which delivereth us out of so evil a world; and freeth us from such a body of bondage and corruption.

The third sort of Meditations, to consider what good death will bring unto thee.

DEATH bringeth the godly mans to enjoy an immediate communion

With the blessed Trinitie, in everlasting blisse and glory.

2. It translateth the soul from the miseries of this world, the contagion of sin and society of sinners, to the city of the living G O D, the celestia^l Ierusalem, and the company of innumerable angels, and to the assembly and congregation of the first born, which are written in heaven, and to God the Iudge of all, and to the souls of iust men made perfect, and to Iesus the mediator of the new covenant.

3. Death putteth the soul into the actuall and full possession of all the inheritance and happinesse which Christ hath either promised unto thee in his word, or purchased for thee by his blood.

This is the good and happinesse, whereunto a blessed death will bring thee. And what true religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into this celestia^l Paradise, where thou mayest exchange thy brasse for gold, thy vanity for felicity, thy vilenesse for honour, thy bondage for freedome, thy lease for an inheritance, and thy mortall state for an immortall life? He that doth not daily desire this blessednesse above all things, of all others he is least worthy to enjoy it.

If *Cato Vticensis*, and *Cleombrotus* two heathen men, (reading *Plato's* book of the im-

mortality of the soul) did voluntarily, the one break his neck, the other ranne upon his sword, that they might the sooner (as they thought) have enjoyed those joyes: what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of Gods own Book) not to bee willing to enter into those heavenly joyes, especially when their Master calls for them thither? If therefore there bee in thee any love of God, or desire of thine own happines or salvation: when the time of thy departing draweth near; that time, I say, and manner of death, which G O D in his unchangeable counsel hath appointed and determind before thou wast born; yeeld and surrender up (willingly and chearfully) thy soul into the mercifull hand of Iesus Christ thy Saviour. And to this end, when the time is come, as the angel in the sight of *Manoah*, and his wife ascended from the altar up to heaven in the flame of the sacrifice: So endeavour thou that thy soul, in the sight of thy friends, may from the altar of a contrite heart, ascend up to heaven, in the sweet perfume of this, or the like spirituall sacrifice of prayer.

A prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto G O D.

O Heavenly Father, who art the LORD GOD of the spirits of all flesh, and hast made us these souls, and hast appointed us the time, as to come into this world, so (having finished our course) to go out of the same. The number of my dayes which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, beyond which I cannot passe. I know, O Lord, that if thou enterest into iudgement, no flesh can bee iustified in thy sight. And I O Lord, of all others should appear most impure and unjust; for I have not fought that good fight for the defence of thy faith and religion, with that zeal and constancy that I should, but for fear of displeasing the world, I have given way unto sins and errours; and for desire to please my flesh, I have broken all thy commandments, in thought, word, and deed, so that my sins have taken such hold in mee, that I am not able to look up, and they are more in number then the haire of my head. If thou wilt straitly marke mine iniquities, O Lord; where shall I stand? If thou weighest me in the ballance, I shall be found too light. For

I am void of all righteousness, that might merit thy mercy, and *loaden* with all iniquities, that most justly deserve thy heaviest wrath. But, O my Lord and my God, for *Iesus Christ* thy Sons sake, *in whom thou art well pleased* with all penitent and beleevving sinners, take pity and compassion upon mee, who am the *chief of sinners*. Blot out all my sins out of thy remembrance: and wash away all my transgressions out of thy sight with the *precious blood* of thy Son, which I beleve that he, as an undefiled *Lamb*, hath shed for the cleansing of my sins. In this faith I lived in this faith I die: beleoving that *Iesus Christ* died for my sins, and rose again for my justification. And seeing that hee hath endured that death, and borne the burthen of that iudgement which was due to my sins, O Father, for his death and passions sake now (that I am coming to appear before thy judgement seat) acquit and deliver me from that fearfull judgement which my sins have justly deserved: and performe with me that gracious & comfortable promise which thou hast made in thy Gospel: *That whosoever beleeveth in thee, hath everlasting life, and shall not come into iudgement, but shall passe from death unto life.* Strengthen, O Christ, my faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood. Encrease, O holy Spirit, my patience: lay

more upon me *then I am able to bear*; and enable mee to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier; vouchsafe, that as my outward man doth decay; so my inward man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readinesse, that (like a *wife Virgin*, having the *wedding garment* of thy righteousness and holinesse) she may bee ready to meet thee at thy coming; *with oyl in her Lampe*. Marry her unto thy self, that shee may be one with thee in everlasting love and fellowship. O Lord reprove Satan, and chase him away: *Deliver my soul from the power of the dog: Save me from the Lyons mouth*. I thank thee, O Lord, for all thy blessings, both spirituall and temporall, bestowed upon mee: especially for my redemption, by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy angels from my youth up untill now. Lord, I beseech thee, give them a charge to attend upon me; till thou callest for my soul: & then to carry her (as they did the soul of *Lazarus*) into thy heavenly kingdome. And as the time of my departure shall approach nearer unto me: so grant, O LORD, that my soul may draw nearer unto thee: and that I may joyfully commend my soul into thy hands, as into the

hands of a loving Father, and mercifull Redeemer: and at that instant, O Lord graciously receive my spirit. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with mee unto the end and in the end, for Iesus Christ his sake, thy Son, my Lord and only Saviour: In whose name I give thee thy glory, and beg these things at thy hands, in that prayer which Christ himself hath taught me, saying *Our Father which art in heaven, &c.*

Meditations against despaire, or doubting of Gods mercie.

IT is found by continuall experience, that near the time of death (when the children of GOD are weakest) then Satan makes the greatest flourish of his strength: and assaults them with his strongest temptations. For he knoweth, that either hee must now or never prevaile: for if their souls once get to heaven, hee shall never vex nor trouble them any more: and therefore hee will now bestir himself as much as hee can, and labour to set before their eyes all the grosse sins which ever they committed; and the judgements of God which are due unto them, thereby to drive them, if he can, to despaire; which is a grievous sin then all the sins that they committed, or hee can accuse them of.

*If Satan therefore trouble thy conscience more
towards thy death, then in thy life time:*

1. Confesse thy sins unto God, not only in
generall, but also in particular.

2. Make satisfaction unto those men whom
thou hast wronged, if thou bee able. And if
thou dost injuriously or fraudfully detain or
keep in thy possession any lands, or goods,
that of right do belong to any widow or fa-
therlesse childe; presume not, as thou tender-
est thy soules health, to look Christ the right-
eous Iudge in the face; unlesse thou dost first
make a restitution thereof, to the right own-
ers: For the law of GOD, under the penalty
of his curie, requireth thee to restore whatso-
ever was given thee to keep; or which was com-
mitted to thy trust, or whatsoever by robbery, or
violent oppression thou tookest from thy neigh-
bour, with a fifth part for amends added to the
principall. And unlesse thou like *Zacharias* thou
dost make restitution of such goods and lands,
according to GODS law, thou canst never
truly repent, and without true repentance
thou can never bee saved. But though by the
temptation of the devil thou hast done wrong
and injury; yet if thou truly repent, and
make restitution to thy power, the Lord hath
promised to bee mercifull unto thee, to heare
the prayers of his faithfull Ministers for
thee, to forgive thee thy trespasses and sin, and
to receive thy soul in the merits of Christ.

bloud, as a Lamb without spot or blemish.

3 Ask God for Christ his sake pardon and forgiveness. And then these troubles of minde are no discouragements, but rather comforts, exercises, not punishments. They are assurances unto thee, that thou art in the right way: for the way to heaven is by the gates of hel: that is, by suffering pains in the body, and such doubtings in the minde; that thy state in this life being every way made bitter, the ioyes of eternall life may relish unto thee better and more sweet.

If Satan tell thee that thou hast no faith, because thou hast no feeling: meditate,

1. That the truest faith hath often-times the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not bee laid unto thy charge, for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and *loves the Lord Jesus*, shall bee saved.

2. That it is a better faith to beleeeve without feeling, then with feeling. The least faith (so much as a grain of mustard seed, so much as is in an Infant baptized) is enough to save the soul which loveth Christ, and beleeveth in him.

3. That the childe of God which desireth to feel the assurance of Gods favour, shall have his desire, when God shall see it to bee

for his good: for God hath promised to give them the *water of life*, who thirst for it. Wee have an example in Master Glover the holy martyr, who could have no comfortable feeling, till hee came to the sight of the stake; and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, hee is come, hee is come*: meaning the feeling joy of faith, and the holy Ghost. *Tarrie therefore the Lords leisure: bee strong, and bee shall comfort thine heart.*

If Satan shall aggravate unto thee the greatness, the multitude, and hainousnesse of thy sins; meditate,

1. That upon true repentance, it is as easie with God to forgive the greatest sin, as the least; and hee is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners then small offenders: as appears in the examples of *Mannasses, Magdalen, Peter, Paul, &c.* And where sin most abounded; there doth his grace reioyce to abound much more.

2. That God did never forsake any man, til that man did first forsake God, as appears in the examples of *Cain, Saul, Achitophel, Abaziah, Judas, &c.*

3. That God calleth all, even those sinners who are *heavie laden with sin*, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the history

Historie of the Gospel witnesseth: There
 came unto Christ all sorts of sick sinners: the
 blinde, halt, lame, lepers, such as were sick
 of palsies, dropies, bloody fluxes; such as
 were Lunatick, and possessed with unclean
 spirits, and devils. Yet of all those not one
 that came and asked his mercy and help, went
 away without his errand. If mercy he asked,
 mercy he found; were his sin never so great,
 were his disease never so grievous. Nay, he
 offered and gave his mercy to many who ne-
 ver asked it, (being moved only with the
 bowels of his own compassion and the sight
 of their misery) as to the woman of *Samaria*
 the widow of *Naim*, and to the sick man that
 lay at the pool of *Bethesda*, who had been 38.
 years sick. If hee thus willingly gave his
 mercy to them that did not ask it, and was
 found of them (as the prophet saith) that
 sought him not; will he deny mercy unto thee
 who dost so earnestly pray for it with tears?
 and dost, like the poore *Publican*, so heartilie
 knock for it, with penitent sifs upon a brui-
 sed and broken heart: especially when thou
 prayest to thy Father, in the name and me-
 diation of Christ, for whose sake he hath pro-
 mised to grant *whosoever we shall ask of him*
 as sure as God is true he will not. Though
Ninevehs sin had provoked the Lord to send
 out his sentences against them, yet upon their
 repentance, he reversed them again, and spared

the city: How much more if thou likewise repentest, will he spare thee, seeing his sentence is not yet gone forth against thee? If hee deferred the iudgement all *Ahabs* dayes, for the externall shew only which he made of humiliation; how much more will hee cleane turn away his vengeance, if thou wilt unsainedly repent of thy sin, and return unto him for grace and mercy?

He offered his mercy unto *Cain* (who murdered his innocent brother) *If thou dost well shalt thou not bee accepted?* As if hee should have said, If thou wilt leave thy envie and malice, and offer to me from a faithfull and contrite heart, both thou and thy Oblation also shall be acceptable unto me. And to *Judas* (that so treacherously betrayed him) in calling him *Friend*, a sweet appellation of love; and when *Judas* offered, he willingly consented with that mouth (wherein never was found guile) to kisse those, dissembling lips under which lurked the poison of asps. Had *Judas* apprehended this word, *Friend*, out of the mouth of Christ, as *Benbadad* did the word *Brother*, from the mouth of *Ahab*, doubtlesse *Judas* should have found the God of *Israel* more merciful then *Benbadad* found the King of *Israel*. But God was more displeased with *Cain* for despairing of his mercy, then for murdering his brother; and with *Judas* for hanging himself, then for betraying his Master.

Master: in that they would make the sins of mortall man greater then the infinite mercy of the eternall God; or as if they could bee more sinfull then God was merciful. Whereas the least drop of Christs blood is of more merit to procure Gods mercy for thy salvation, then all the sinnes (that thou hast committed) can be of force to prouoke his wrath to thy damnation.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater then others mens, as being sins of knowledge, and of many years continuance; and such as whereby others have beene undone: and all (for the most part) committed willingly and presumptuously against God and thy conscience. And therefore though hee will bee mercifull unto others, yet hee will not bee mercifull unto thee: meditate,

I. That many (who are now in heaven most blessed and glorious Saints) committed in the same kinde (when they lived on earth) as great, and greater sins then ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy upon their repentance, from forgiving their sins, and receiuing them into favour, no more shall thy sins, and continuance therein hinder him from being mercifull un-

to thee, if thou dost repent as they did: yea, upon thy repentance, every one of their examples is a pledge that hee will do the same unto thee that hee did unto them. For as the least sin in Gods iustice without repentance, is damnable; so the greatest sin, upon repentance, is in his mercy pardonable. Thy greatest and inveteratest sins are but the sins of a man; but the least of his mercies is the mercy of God. Because thou knowest thine own sins, thou doubtedst whether they shall be pardoned: mark how this doubtfull case is resolved by God himself. Many in *15* sayes daies thought (as thou dost) that they had continued so long in sin, that it was too late for them now to seek to return unto GOD for grace and mercy. But God answereth them; *Seek ye the Lord whilest he may be found: Call ye upon him whilest he is near.* As if he had said: Whilest life lasteth, and my word is preached, I am near to be found of all that seek me and pray unto me. The people reply: But we O Lord, are grievous sinners, and therefore dare not presume to call upon thy name, or to come near thine holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto mee, and I will have mercy upon him, and be his God, and I will pardon him abundantly.* But we would think (say the people) that if our sins were but ordinary

many sins, this promise of mercy might belong unto us. But because our sins are so great and of such long continuance, therefore wee fear lest when we appear before God, he will reject us. To this God answereth again: *My thoughts (of mercy) are not your thoughts; neither are your wayes (of pardoning) my wayes: For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art: do thou but yet (what God bids thee) *repent and beleve;* and the blood of Iesus Christ, being the blood of God, will cleanse both thee and them from *all your sins.*

2. That as God did foresee all the sins which the world would commit, and yet all those could not hinder him from loving the world, so that hee gave his only begotten Son to the death, to save as many of the world as would *believe and repent:* much lesse shall thy sins (being the sins of the least number of the world) bee able to hinder God from loving thy soul, and forgiving thy sins, if thou dost *repent and beleve.*

3. That if he loved thee so dearly (when thou wast his *emie*) that he payed for thee so dear a price as the spilling of his beare blood; how can he now but be gracious unto thee, when to save thee will cost him but the *calling*

430 casting of a gracious look upon thee? Look
 not thou therefore to the greatnesse of thy
 sins, but to the infinitesimall of his mer-
 cy; which is so surpassing great, that if thou
 puttest all thine own grievous sins together
 and adde unto those the sins of Cain, and In-
 das; and put unto them all the sins of all the
 reprobates in the world; (doubtlesse it would
 be a huge heap) yet compare this huge heap
 with the infinite mercy of God, and there
 will bee no more comparison betwixt them,
 then betwixt the least mole-hill, and the
 greatest mountain in a countrey. The cry
 of the grievousest sin that ever wee read of,
 could never reach up higher then unto hea-
 ven; as the cry of the sins of Sodom but the
 mercy of God (saith David) reacheth up high-
 er then the heavens, and so over-ropeth all
 our sins. And if his mercy be greater then all
 his works, it must needs be greater then all
 thy sins. And so long as his mercy is greater
 then the sins of the whole world, do thou but
 repent, there is no doubt of pardon.

If Satan shall object, that thou hast many
 times vowed to repent, and hast made a show of
 repentance for the time, and yet didst fall to
 the same sins again and again, and that all thy
 repentance was but fained, and a mocking of
 God. And that feeling thou hast so often bro-
 ken thy vow, therefore God hath withdrawn
 his mercy, and hath changed his love, &c. me-
 ditate,

1. That

The practice of pietie.

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldst despair ; seeing that this is the common case of al the children of God in this life, who vow so oft to forbear some sin, till perceiving their weaknesse nor able to perform it, they vow that they will vow no more. Their vows shew the desires of their spirituall man ; their breakings the weaknesse of their corrupt flesh. And our oft slips to the same sins Christ forsaue, when he taught us to pray dayly ; *O Father forgive us our trespasses.* And why doth Christ injoyne thee (who art but sinfull man) *to forgive thy brother seven times in a day ; if hee shall return seven times in a day,* and say, *It repenteth mee ;* but to assure thee that he (being the God of mercy and goodnesse himself) will forgive unto thee thy *seventy times sevenfold* sins a day, which thou hast committed against him, if thou return unto him by true repentance ? The *Israelites* were cured by looking (though with weak eyes) on the *brazen serpent*, as oft as they were stung by the fiery serpents in the wilderness, to assure thee, that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the firmnesse of **G O D S** covenant.

Though

Though thou variest with God, and the covenant be broken on thy behalf, yet it is firm on Gods part, & therefore all is safe enough if thou wilt return: For there is no *variable-nesse with him, neither shadow of change*. He hath locked up thy salvation, and made it sure in his own *unchangeable purpose*; & hath delivered to thy keeping the keyes, which are faith and repentance; and whilest thou hast them, thou mayest perswade thy self that thy salvation is sure and safe; For, *whom God loveth, he loveth to the end, and never repenteth of bestowing his love on them who repent and beleeve.*

Lastly, If Satan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despaire, seeing thy sins increase and thy iudgement draweth near: meditate:

I. That no sin (though never so great) should bee a cause to move any Christian to despaire, so long as Gods mercy, by so many millions of degrees, is greater; and that every penitent and beleeving sinner hath the pardon of all his sins confirmed by the word and oath of God, *two immutable things, wherein it is impossible that God should lie*. His word is, that at *what time soever*, a sinner, *whosoever* doth repent of his sin, *whatsoever* (for both time, and sins, and sinners are indefinite) *from the bosome of his heart, GOD will blot*

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Forthall his sins out of his remembrance, that they shall bee mention'd unto him no more. Wee will not take his word, (which God forbid we should doubt of) he hath given us his oath: *As I live I desire not the death of the wicked, but that the wicked turn from his way and live.* As if hee said: Will yee not beleeve my word? I swear by my life, that I delight not to damne any sinner for his sins, but rather to save him, upon his conversion and repentance. The meditation hereof moved *Tertullian* to exclaime, *O how happie are we, when GOD sweareth that hee wils not our damnation! Oh, what miserable wretches are wee, if wee will not beleeve GOD when hee sweareth his truth unto us!* Listen, O drouping spirit, whose soul is assailed with wayes of faithlesse despaire; how happie were it to see many like thee and *Hezekias*, (who mourn like doves for the sense of sin, and chatter like cranes and swallows for the feare of Gods anger) rather then to behold many who die like beasts without any feeling of their owne estate, or any feare of Gods wrath, or tribunall feare, before which they are to appear? Comfort thy self, O languishing soul, for if this earth hath any, for whom Christ spilt his blood on the crosse, thou assuredly art one. Chear up therefore thy self in the Al-sufficient atonement of the blood of the Lamb, which speaketh better things then that of *Abel*; and

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and pray for those who never yet obtained the grace to have such a sense & detestation of sin. Thou art one indeed, for whom Christ died; and from whom a wounded spirit (judging rather according to his feeling than his faith) hath wrung that dolefull voice of Christ, *My God, my God, why hast thou forsaken mee?* And doubt not but ere long thou shalt as truly reigne with him, as now thou dost suffer with him: for *Yea* and *Amen* hath spoken it. No sin bars a man from salvation, but only *incredulitie* and *impenitencie*: nothing makes the sin against the holie Ghost unpardonable, but want of repentance.

Thy unfained desire to repent is as acceptable unto God, as the perfectest repentance that thou couldst wish to perform unto him.

Meditate on these Evangelicall comforts, and thou shalt see, that in the very agonie of death, God will so afflikt thee with his Spirit, that when Satan looketh for the greatest victory, hee shall receive the fewlest foile: yea, when the eye-strings are broken, that thou canst not see the light, Iesus Christ will appear unto thee to comfort thy soul, and his holy angels will carry thee into his heavenly kingdome. Then shall thy friends behold thee (like *Manoahs* angel) doing wonders indeed, when they shall see a fraile man in his greatest weaknesse (by the meere assistance of GODS Spirit) overcoming the strength of sin, the bitterness of death, and all the power

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Of Satan ; and in the fire of faith, and
fume of prayer, ascend up with angels
gloriously into heaven.

*An admonition to them who
come to visite the sick.*

They who come to visite the sick, must
have a speciall care not to stand dumb,
and staring in the sick persons face to disqui-
et him, nor yet to speak idly, and to ask un-
profitable questions, as most do.

If they see therefore that the sick party is
like to die, let them not dissemble, but loving-
ly and discreetly admonish him of his weak-
nesse, and to prepare for eternall life. One
-houre well spent, when a mans life is almost
out-spent, may gaine a man the assurance of
eternall life. Soothe him not with the vaine
hope of this life, lest thou betray his soul to
eternall death. Admonish him plainly of
his estate, and ask him briefly these, or the
like questions.

*Questions to be asked of a sick-man,
that is like to die.*

Dost thou beleeeve that Almighty God,
the Trinitie of persons in Unitie of
Essence

Essence, hath by his power made heaven and earth, and all things therein? and that hee doth still by his divine providence governe the same: so that nothing comes to passe in the world, nor to thy self, but what *his divine hand and counsel hath determined before to bee done.*

2. Dost thou confesse that thou hast transgressed and broken the holy commandments of Almighty God in thought, word, and deed; and hast deserved for breaking his holy laws the curse of GOD, which containeth *all the miseries of this life, and everlasting torments in bell fire*, when this life is ended, if so be that God should deal with thee, according to thy deserts.

3. Art thou not sory in thy heart that thou hast so broken his Laws, and neglected his service and worship, and so much followed the world, and thy own vain pleasures? and wouldst thou not lead an holier life, if thou wert to begin again?

4. Doeſt thou not from thy heart desire to be reconciled unto God in Iesus Christ, his blessed Son thy Mediator, *who is at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy soule*

5. Dost thou renounce all confidence in all other Mediators, or intercessors, Saints, or Angels, beleeving that Iesus Christ the
only

only Mediator of the New Testament, is able perfectly to save them that come unto God by him, seeing hee ever liveth to make intercession for them? And wilt thou with David say unto Christ, *whom have I in heaven but thee? And there is none upon earth that I desire beside thee*

6. Dost thou confidently beleeeve, and hope to bee saved by the only merits of that bloody death and passion, which thy Saviour Iesus Christ hath suffered for thee, not putting any hope of salvation in thine own merits, nor in any other means or creatures, being assuredly perswaded, *That there is no salvation in any other: & that there is none other name under heaven whereby thou must bee saved?*

7. Dost thou heartily forgive all wrongs or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart, all malice and hatred, which thou hast born to any body: that thou mayest appear before the face of Christ (*The Prince of peace*) in perfect love and charity?

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still with-hold from any widow or fatherlesse children, or from any other person whomsoever? Bee assured that unless thou shalt

thalt restore, like *Zacchaeus*, these goods and lands (if thou be able) thou canst not truly repent: and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appear before his judgement seat.

9. Dost thou firmly beleve that thy body shall be raised up out of the grave, at the sound of the last trumpet? And that thy body and soul shall be united together againe in the resurrection day, to appear before the Lord Iesus Christ; and thence to go with him into the kingdom of heaven, to live in everlasting blisse and glory?

If the sick party shall answer to all these questions like a faithfull Christian; then let all who are present ioine together, and pray for him, in these or the like words.

*A prayer to be said for the sick
by them who visit him.*

O Mercifull Father, who art the Lord and giver of life, and to whom belong the issues of death: wee thy children here assembled, do acknowledge, that (in respect of our manifold sins) wee are not worthy to ask any blessing for our selves at thy hands, much lesse to become suiters to thy Maiestie in the behalfe of others: yet because thou hast com-

V

manded

manded us to pray one for another, especially for the sick, & hast promised that the prayers of the righteous shall availe much with thee: in the obedience therefore of thy commandment and confidence of thy gracious promise, wee are bold to become humble suiters unto thy divine Maiesie, in the behalf of this our dear brother (or sister) whom thou hast visited with the chastisement of thine own Fatherly hand. Wee could gladly with the restitution of his health and a longer continuance of his life and Christian fellowship amongst us: but for as much as it appeareth (as far as wee can discern) that thou hast appointed by this visitation, to call for him out of this mortall life; wee submit our wils to thy blessed will, and humbly intreat for Iesus Christ his sake and the merits of his bitter death and passion (which hee hath suffered for him) that thou wouldst pardon and forgive unto him all his sins, as well as that wherein hee was conceived and born, as also all the offences and transgressions, which ever since to this day and houre hee hath committed in thought, word, and deed against thy divine Maiesie. Cast them behind thy back, Remove them far from thy presence, as the East is from the west; blot them out of thy remembrance; lay them not to his charge: wash them away with the blood of Christ, that they may no more be seen, and deliver him from all the judgements

ments which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgement against his soul, and impute it to him the righteousness of Iesus Christ, whereby hee may appear righteous in thy sight: and in this his extremity at this time, wee beseech thee look down from heauen upon him with these eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded servant, like the good Samaritan: for here is a sick soul, that needeth the help of such an heavenly Physician. O Lord, increase his faith, that hee may beleeve that Christ died for him, and that his blood cleanseth him from all his sins: and either assuage his pain, or else increase his patience. To endure thy blessed will and pleasure; And, good Lord, lay no more upon him, then thou shalt enable him to bear: Heave him up unto thy self, with those sighes and groanes, which cannot be expressed. Make him now to feel what is the hope of his calling, and what is the exceeding greatnesse of thy mercy and power towards them that beleeve in thee. And in his weaknesse, O Lord, shew thou thy strength, defend him against the suggestions, and temptations of Satan; who as hee hath all his life time y will now in his weaknesse especially, seek to assaile him and deuyre him. O save his soul, and re-

prove Saran; and command thy holy Angels
 to bee about him, to aide him, and to chace
 away all evil and malignant spirits far from
 him. Make him more and more to loath this
 world, and desire to bee loosed, and to be with
 Christ. And when that good houre and time
 shall come, (wherein thou hast determined
 to call for him out of this present life) give
 him grace peaceably and joyfully to yeeld up
 his soul into thy mercifull hands. And do
 thou receive him into thy mercy, and let thy
 blessed angels carry him into thy kingdom.
 Make his last houre his best houre, his last
 words his best words, and his last thoughts
 his best thoughts. And when the sight of his
 eyes is gone, and his tongue shal fail to do his
 office, grant, O Lord, that his soul may (with
 Stephen) behold Iesus Christ in heaven, rea-
 dy to receive him: and that thy Spirit within
 him may make requests for him with sighs which
 cannot bee expressed. Teach us in him to re-
 and see our own end and mortality: and there-
 fore to bee carefull to prepare our selves for
 our last ends, and put our selves in a readi-
 nesse against the time that thou shalt call
 for us, in the like manner. Thus, Lord, we
 recommend this our dear brother (or sister
 thy sick servant: unto thy eternall grace and
 mercy in that prayer which Christ our Saviour
 hath taught us, saying, Our Father who
 art in heaven, hallowed be thy name, &c.

Thy grace, O Lord Iesus Christ, thy love, O heavenly Father; thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end. Amen.

Let them read often unto the sick some speciall Chapters of the holy Scriptures; as,
The three first Chapters of the book of

The 14. and 9. Chapters of *Iob*.

The 34. Chapter of *Deuteronomy*.

The two last Chapters of *Ioshua*.

The 17. Chapter of the first of the *Kings*.

The 2. 4. and 12. Chapters, of the second of the *Kings*.

The 38. 40. and 65. Chapters of *Isaiah*.

The historie of the passion of Christ.

The 8. Chapter to the *Romanes*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The 4. Chapter of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *S. James*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sick partie to wait upon God, by faith and patience, till he send

for him: and praying the Lord to send them a joyfull meeting in the kingdome of heaven, and a blessed resurrection at the last day, they may depart at their pleasure in the peace of GOD.

Consolations against impatiencie in sickness.

IF in thy sickness by extremity of pain thou be driven to impatiencie; meditate,

1. That thy sins have deserved the paines of hell: therefore thou mayest with greater patience endure these Fatherly corrections.

2. That these are the scourges of thy heavenly Father, and the rod is in his hand. thou dost suffer with reverence being a child the correction of thy earthly parents, how much rather shouldst thou now subject thy self (being the child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternall good.

3. That Christ suffered in his Soul and Body for grievous pains for thee: therefore thou must more willingly suffer his blessed pleasure for thy own good. Therefore (saith Peter) Christ suffered for you, leaving you an example, that yee should follow his steps. And let us (saith S. Paul) run with joy them that is set before us, looking unto Iesus the

thor and finisber of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

4. That those afflictions which now you suffer, are none other but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, Iobs afflictions were far more grievous. There is not one of the Saints, which now are at rest in heavenlie joyes, but endured as much as you do, before they went thither: Yea, many of them willingly suffered all the torments that tyrants could inflict upon them, that they might come to those heavenly joyes, wherunto you are now called. And you have a promise that the God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle you. And that God of his fidelitie will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

5. That God hath determined the time, when thy affliction shall end, as well as the time when it began. Thirty eight years were appointed the sick man at Bethesda: Twelve years to the woman with the bloudie issue: Three moneths to Moses: Ten dayes tribulation to the angel of the Church of Smyrna: Three daies plague to David. Yea, the num-

ber of the godly mans tears are registered in Gods book, and the quantity kept in his bottle.

The time of our troubles, (saith Christ) is but a *modicum*, Gods anger lasts but a *moment* (saith David) *A little season* (saith the Lord:) and therefore calls all the time of our pain, but the *houre of sorrow*. David for the swiftnes thereof compares our present troubles to a *brooke* and *Athanasius* to a *showre*. Compare the longest misery that man endures in this life to the eternitie of heavenly joy, and they will appear to be nothing. And as the sight of a *son* safe born, makes the mother forget all her former deadly paine: So the sight of Christ in heaven, who was born for thee, will make all these pangs of death to be quite forgotten, as if thy had never been like *Stephen*, who as soon as hee saw Christ, forgot his own wounds, with the horreur of the grave, and terror of the stones, and sweetly yielded his Soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds, Be faithfull unto the death, and he will give thee the crown of eternall life.

6. That you are now called to repetitions in Christs School; to see how much faith, patience, and godlinesse you have learned all this while: And whether ye can, like *Iob*, receive at the hand of God some evil, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed

Thy

Thy will be done, so bee not now offended at this which is done by his holy will.

7. That all things shall work together for the best to them that love God: inasmuch that neither death, nor life, nor angels, nor principalities, nor powers, &c. shall be able to separate us from the love of God which is in Iesus Christ our Lord. Assure thy self, that every pang is a prevention of the paines of hell; & every respit, an earnest of heavens rest. And how many stripes do you esteeme heaven worth? As your life hath been a comfort to others; so give your friends a Christian example to die, and deceive the devil as Job did. It is but the crosse of Christ sent before, to crucifie the love of the world in thee; that thou mayest go eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy armes, his holy crosse, carry it after him unto him, thy pains will shortly passe, thy joys shall never passe away.

Consolations against the fear of death.

IF in the time of thy sickness thou findest thy self fearfull to die; meditate.

1. That it argueth a dastardly mind to fear that which is not; for in the Church of Christ there is no death. 1/4/25. 7. 8.

whoſoever liueth and believeth in Chriſt, ſhall never die, *Ioh. 11. 26.* Let them fear death who live without Chriſt. Chriſtians die not but when they pleaſe God, they are like *E.noch*, tranſlated unto God. Their pains are but *Eliahs fiery chariot* to carry them up to heaven; or like *Lazarus ſores*, ſending them to *Abraham* boſome. In a word, if thou be one of them that like *Lazarus*, loveſt *Jeſus*, thy ſickeſſe is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlaſting life. And if many heathen men, as *Socrates*, *Cicero*, *Seneca*, &c. died willingly, (when they might have lived) in hope of the immortality of the ſoul; wilt thou being trained ſo long in Chriſts School, (and now called to the *Marriage ſupper of the bleſſed Lamb*, *Apo. 19. 7.*) bee one of thoſe gueſts that reſuſe to go to that joyfull banquet? God forbid.

2. Remember that thy abode here, is but the ſecond degree of thy life: for after thou haſt firſt lived 9. months in thy mothers womb, thou waſt of neceſſity driven thence, to live here in a ſecond degree of life. And when that number of months which GOD hath determined for this life are expired, thou muſt likewise leave this, and paſſe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, ſurpaſſeth as far this kinde of life,

as this doth that which one livas in his mothers womb. To this last and excellentest degree of life, through this door, passed Christ himself, and all his Saints that were before thee: & so shall all the rest after them and thee. Why shouldest thou fear that which is common to all Gods elect? why should that be uncouth unto thee which was so welcome to all them? Fear not death, for as it is the *Exodus* of a bad, so it is the *Genesis* of a better world: the end of a temporall, but the beginning of an eternall life.

3. Consider that there are but three things that can make death so fearful unto thee, first the losse thou hast thereby: secondly, the pain that is therein: thirdly the terrible effects which follow after: All these are but false fires, and causelesse fears. For the first, if thou leavest here uncertain goods, which *thieves may rob*, thou shalt finde in heaven a true *treasure*, that can never be taken away: these were but lent thee, as a steward upon accounts; those shall be given thee as thy reward for ever. If thou leavest a loving wife, thou shalt bee married to Christ, which is more lovely: if thou leavest children and friends, thou shalt there finde all thy religious ancestors, and children departed; yea, Christ, and all his blessed Saints and angels, and as many of thy children as bee **GODS** children, shall thither follow after thee:

thou

thou leavest an earthly possession and house of clay: and thou shalt enjoy an heavenly inheritance, and mansion of glory, which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee gain? Go home, go home, and wee will follow after thee.

Secondly, for the pain in death; the fear of death more pains many, then the very pangs of death: For many a Christian dies without any great pangs or pains. Pitch the Anchor of thy hope on the firme ground of the word of God who hath promised in thy weaknesse to perfect his strength, and not to suffer thee to be tempted above what thou art able to bear. And Christ will shortly turn all thy temporall pains to his eternall joyes.

Lastly, as for the terrible effects which follow after death; they belong not unto thee being a member of Christ; for Christ by his death hath taken away the sting of death to the faithfull: so that now there is no condemnation to them that are in Christ Iesus. And Christ hath protested that He that beleeveth in him hath everlasting life, and shall not come into condemnation but hath passed from death unto life. Hereupon the holy Spirit from heaven saith, Blessed are the dead that die in the Lord: and thus from thenceforth they rest from their labours, and their works do follow them. In respect therefore of the faithfull,
death

death is swallowed up in victorie, and his sting which is sin, and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a sleep, and rest, in respect of our souls, a going to our heavenly Father, a departing in peace, a removing from this body to go to the Lord, a dissolution of soul and body to bee with Christ. What shall I say, Precious in the sight of the Lord is the death of his Saints. These pains are but thy throwes and travel, to bring forth eternall life. And who would not passe through hell to go to Paradise; much more through death? There is nothing after death, that thou needst fear; not thy sins, because Christ hath payed thy ransom; not the judge, for hee is thy loving Brother; not the grave, for it is the Lords bed; not hel, for thy Redeemer keeps the keyes; not the devil, for GODS holy angels pitch their tents about thee, and will not leave thee, till they bring thee to heaven. Thou wast never nearer eternall life: glorifie therefore Christ by a blessed death. Say cheerfully, Come Lord IESVS, for thy servant, cometh unto thee: I am willing, Lord, help my weaknesse.

*Seven sanctified thoughts, and
mournfull sighs of a sick
man ready to die.*

NOW for as much as God of his infinite mercy doeth so temper our pain and sicknesse, that wee are not alwayes oppressed with extremity: but gives us in the midst of our extremities some respite, to ease and refresh our selves, thou must have a speciall care (considering how short a time thou hast, either for ever to lose or to obtain heaven) to make use of every breathing time, which GOD doth afford thee: and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of those short thoughts and sighs.

The first thought.

SEeing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow: ah, what is there in it, that a man should desire to live any longer in it. Oh, what a folly is it, that when the *Mariner* seeth wall his force, to arrive at the wished port; and that the *Traveller* never reflecteth till hee come to his journeys end, wee fear to descry our port; and therefore would put back

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back our Bark, to bee longer tossed in this continuall tempest! we weep to see our journeys end, and therefore desire our journey to bee lengthened, that wee might bee more tired with a foul and cumbersome way.

The Spirituall fight thereupon.

O Lord, this life is but a troublesome pilgrimage: few in dayes, but full in evils; and I am weary of it, by reason of my sins: Let mee therefore, O Lord, increat thy Majestic in this my bed of sicknesse, as Elias did under the laniper tree in his affliction: It is now enough, O Lord, that I have lived so long in this vale of miserie. Take my soul into thy mercifull hands, for I am no better then my fathers.

The second Thought.

Think with what a body of sorthou are loaden, what great civil wars are contained in a little world; the flesh fighting against the Spirit, passion against reason: earth against heaven, and the world within thee, banding it self for the world without thee, and that but one only mean remains to end this conflict death; which (in Gods appointed time) will separate thy spirit from the flesh, the pure and regenerate part of thy soul from that part which is impure and unregenerate.

*The spirituall sigh upon the
second Thought.*

O wretched man that I am, who shall deliver mee from the body of this death? O my sweet Saviour Iesus Christ, thou hast redeemed mee with thy precious blood. And, because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling, I do heere from the very bottoome of my heart, ascribe the whole praise and glory of my salvation, to thy only grace and mercy, saying with the holy Apostle, *Thanks be to GOD, which hath given mee the victorie, through our Lord Iesus Christ.*

The third Thought.

THink how it behoves thee to bee assured that thy soul is Christs: for death hath taken sufficient gages to assure himself of thy body, in that all thy senses begin already to die, save only the sense of pain: but sith the beginning of thy being began with pain, marvell the lesse if thy end conclude with dolours. But if these temporall dolours (which only afflict thy body) bee so painfull, O Lord, *who can endure the devouring fire? who can abide the everlasting burning?*

The

*The spirituall sigh upon the
third Thought.*

O Lord Iesus Christ, the Son of the li-
ving God, who art the only Physician
that canst ease my body from pain, and re-
store my soul to life eternall, put thy passion
crosse, and death betwixt my soul and thy
judgements; and let the merits of thy obedi-
ence stand betwixt thy Fathers justice, and
my disobedience, and from these bodily pains
receive my soul into thine everlasting peace :
for I cry to thee with Stephen, Lord Iesus re-
ceive my spirit.

The fourth Thought.

Think that the worst that death can do,
is but to send thy soul sooner then thy
flesh would be willing, to Christ and his hea-
venly joyes. Remember, that that worst is
thy best hope. The worst therefore of death
is rather a help then a harm.

*The spirituall sigh upon the
fourth Thought.*

O Lord Iesus Christ, the Saviour of all
them that put their trust in thee, for-
sake not him that in misery flyeth unto thy
grace

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grace for succour and mercy: O sound that sweet voice in the ears of my soul which thou spakest unto the penitent chief on the crosse, *This day shalt thou bee with mee in Paradise.* For I, O Lord, do (with the Apostle) from my soul speak unto thee, *I desire to bee dissolved, and to bee with Christ.*

The first Thought.

THink (if thou fearest to die) that in Mount Sion there is no death, for hee that believeth in Christ shall never die. And if thou darest to live, without doubt the life eternall (whereunto this life is a passage) surpasseth all. There do all the faithfull departed (having ended their miseries) live with Christ in joyes; and thither shall all the godly which survive, bee gathered out of their troubles, to enioy with him eternall rest.

The spirituall sigh upon the first Thought.

O Lord, thou seest the malice of Satan, who (not contenting himself like a roaring lion, all the dayes and nights of our life to seek our destruction) shewes himself most buisie, when thy children are weakest, and nearest their end; O Lord, reprove him, and preserve

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preserve my soul. Hee seeks to terrifie mee with death, which my sins have deserved; but let thy holy Spirit comfort my soul with the assurance of eternall life, which thy blood hath purchased. Assuage my pain, increase my patience, and (if it bee thy blessed will) end my troubles: for my soul beseecheth thee with old blessed Simeon, Lord, now let thy servant depart in peace according to thy word.

The sixth thought.

THink with thy self what a blessing GOD hath bestowed upon thee, above many millions of the world; that whereas they are either Pagans, who worship not the true God or idolaters, who worship the true God falsely. Thou hast lived in a true Christian Church, and hast grace to die in the true Christian faith, and to bee buried in the sepulchre of Gods servants; who all waite for the hope of Israel, the raising of their bodies in the resurrection of the Iust.

The spirituall sigh upon the sixth thought.

O Lord Iesus Christ, who art the resurrection and the life, in whom whosoever believeth shall live though he were dead, I beleeve, that whosoever liveth, and believeth in thee,

The practice of pietie.

that, shall never die: I know that I shall rise again in the resurrection of the last day: For I am sure that thou my redeemer livest: and though that after my death worms destroy this body, yet I shall see thee my Lord and my God, in this flesh. Grant therefore, O Christ, for thy bitter death and passion sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence: Come ye blessed of my Father, inherit the kingdome prepared for you before the foundation of the world.

The seventh thought.

THink with thy self how Christ endured for thee a cursed death, and the wrath of God which was due to thy sins; and what terrible pain and cruell torments the Apostles, and Martyrs have voluntarily suffered for the defence of Christs faith, when they might have lived by dissembling or denying him: How much more willing shouldst thou bee to depart in the faith of Christ, having lesse pains to torment thee, and more means to comfort thee?

The spiritual sigh upon the seventh thought.

O Lord my sins have deserved the pains of hell and eternall death: much more
these

these fatherly corrections wherewith thou
doest afflict me; But O blessed Lamb of God,
which takest away the sins of the world, have
mercy upon me, and wash away all my filthy sins
with thy most precious blood: and receive my
soul into thine heavenly kingdom: For into
thine hands, O Father, I commend my spirit,
and thou hast redeemed me, O Lord, thou God
of truth.

*The sick person ought now to send
for some godly and religious
Pastor.*

IN any wise remember (if conveniently it
may be) to send for some godly and reli-
gious pastor, not only to pray for thee at thy
death (for God in such a case hath promised
to hear the prayers of the righteous Prophet
and elders of the Church) but also upon thy
confession and unfained repentance, to ab-
solve thee of thy sins. For Christ hath
given him a calling to baptize thee unto re-
pentance for the remission of thy sins: he hath
hee likewise given him a calling, and power,
and authority (upon repentance) to absolve
thee from thy sins. I will give thee the keyes
of the kingdom of heaven: And whatsoever
thou shalt bind upon earth, shall bee bound in
heaven: and whatsoever thou shalt loose on
earth, shall bee loose in heaven.

earth, shall be loosed in heaven. And again, Verily I say unto you, whatsoever yee binde on earth, shall be bound in heaven, and whatsoever yee loose in earth, shall be loosed in heaven. And again, Receive ye the holy Ghost, whose sinnes ye remit, they are remitted unto them, and whose sinnes ye retain, they are retained. This doctrine was as ancient in the church of God, as Iob: for Elihu tels him, That when G O D strikes a man with malady on his bed, so that his soul draweth near the grave and his life to the buryers: if there be any messenger with him, or an interpreter, one of a thousand to declare unto man his righteousness; then will he have mercy upon him, &c. And answerable hereunto saith S. Iames, if the sick have committed sin (upon his repentance and the prayers of the elders,) they shall be forgiven him. These have power to shut heaven, and to deliver (the scandalous impenitent sinners) from Satan for the weapons of their warfare are not carnall, but mighty through God, to cast down, &c. And to have vengeance in readinesse against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops and Pastors of the Church, do not forgive sin by any absolute power of their own (for so only Christ their Master forgiveeth sin) but ministerially, as the servants of Christ, and stewards to whose fidelity the

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Lord and Master hath committed his keyes; and that is, when they do declare and pronounce, either *publicly*, or *privately*, by the word of God, what *bindeth*, what *looseth*, and the merities of God to penitent sinners, or his judgement to penitent and obstinate persons: and so do apply the generall promises, or threatnings to the *penitent* or *impenitent*. For Christ from heaven doth by them (as by his Ministers on earth) declare *whom he remitteth and bindeth*, and to *whom he will open the gates of heaven*, and against whom he will shut them. And therefore it is not said *Whose sins yee signify to be remitted*, but, *whose sins ye remit*. They then do remit sin, because Christ by their ministry remitteth sins as Christ by his disciples loosed Lazarus, *Ioh. 11. 44.* And as no water could wash away *Naamans* leprosie, but the water of *Jordan*, (though other rivers were as cleare, because the promise was annexed to the water of *Jordan*, and not of other rivers) so, though as nother man may pronounce the same words yet have they not the same efficacy & power to work on the conscience, as when they are pronounced from the mouth of *Christs* ministers, because that the promise is annexed to the word of God in their mouths: for them hath he chosen, separated and set apart for this work, and to them hath he committed the ministry and word of reconciliation, by their

of the practice of prayer.

holy calling, and ordination they have received the holy Ghost, and the ministeriall power of binding and loosing. They are sent forth of the holy Ghost, for this work whereunto he hath called them.

And Christ gives his Ministers power to forgive sinnes to the penitent, in the same words that he teacheth us in the Lords Prayer, to desire God to forgive us our sins; to assure all penitent sinners, that G O D by his Ministers absolution, doth fully; through the merits of Christs blood, forgive them all their sins. So that what Christ decreeth in heaven, *in foro indicii*, the same he declareth on earth by his reconciling ministers, *in foro penitentiae*. So that as God hath reconciled the world to himself by Iesus Christ: So hath he (saith the Apostle) given unto us the ministry of reconciliation.

He that sent them to baptize, saying, Go and teach all nations, baptizing them, &c. sent them also to remit sins, saying, As my Father sent me, so send I you, whose soever sins ye remit, they are remitted unto them, &c. As therefore none can baptize, (though he use the same water and words) but only the lawfull minister which Christ hath called and authorized to this divine and ministeriall function; though others may comfort with good words: yet none can absolve from sin, but only those to whom Christ hath committed the

the holy ministry and word of reconciliation and of their absolution Christ speaketh, He that heareth you, heareth me. In a doubtfull title thou wilt ask the counsel of thy skilfull Lawyer; in peril of sicknesse thou wilt know the advice of thy learned physician; and is there no danger in dread of damnation, for a sinner to be his own judge?

Iudicious Calvin teacheth this point of doctrine most plainly: *Est omnes mutuo nos debemus consolari, &c.* Although (saith he) we ought to comfort and confirme one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: Inasmuch as they are said to remit sins, and to loose souls. Let every faithfull man therefore remember, that it is his duetie (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedie which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins unto his Pastor; and that hee desire his private endeavour for the application of some comfort to his soul, whose office it is (both publickely and privately) to administer Evangelicall consolation to GODS people.

Bezahighly commendeth this practice, and Luther saith, That he had rather lose a thousand worlds, then suffer private confession to

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bee thrust out of the Church. Our Church hath ever most soundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of *papist auricular confession*, which they thrust upon the souls of Christians, as an *Expiatorie sacrifice*, and a meritorious satisfaction for sin; racking their conscience to confesse, when they feel no distresse; and to enumerate all their sins, which is impossible: that by this meanes they might dive into the secrets of all men, which oft-times hath proved pernicious, not only to private persons, but to publick states. But the truth of Gods word is, that no person having received orders in the church of Rome, can truely absolve a sinner: for the keyes of absolution are two: the one is the key of authoritie, and that only Christ hath: the other is the key of ministration, and this hee gives to his ministers, who are therefore called the ministers of Christ, *The Stewards of Gods mysteries: the ambassadors of reconciliation, Bishops, Pastors, Elders, &c.* But Christ never ordained in the New Testament any order of sacrificing priests, neither is the name of *iegu*, which properly signifies *Sacerdos*, or *sacrificing priest*, given to any officer of Christ, in all the New Testament: Neither do we read in all the New Testament of any, who confessed himself to a priest, but *Judas*. Neither is there any re-

all

all Priest in the New Testament, but onely Christ. Neither is there any part of his Priesthood to be now accomplished on Earth, but that which hee fulfilleth in heaven, by making intercession for us. Seeing therefore Christ never ordained any order of sacrificing priests; and that popish priests from the name of ministers of the Gospel, to whom onely Christ committeth his keyes; it necessarily followeth, that no popish priest can truly either excommunicate or absolve any sinner, or have any lawfull right to meddle with Christs keyes. But the Antichristian abuse of this divine ordinance, should not abolish the lawfull use thereof betwixt Christians, and their Pastors in cases of distresse of conscience, for which it was chiefly ordained.

And verily, there is not any means more excellent to humble a proud heart, nor to raise up an humble spirit, then this spirituall conference between the pastor and the people committed to their charge. If any sin therefore troubleth thy conscience, confesse it to Gods Minister, ask his counsell, and if thou dost truly repent, receive his absolution: And then doubt not, in *foro conscientie*, but thy sins are as verily forgiven on earth, as if thou didst hear Christ himself in *foro iudicii*, pronouncing them to bee forgiven in heaven, *Qui vos audit, me audit*, Hee that heareth you, heareth mee. Try this, and

tell mee, whether thou shalt not finde more ease in thy conscience, then can bee expressed in words. Did profane men consider the dignity of this divine calling, they would the more honour the calling, and reverence the persons.

The sick man (having thus eased his conscience, and received his absolution) may do well (having a convenient number of faithfull Christians joyned with him) to receive the holy Sacrament of the Lords Supper, to encourage him in his faith, to discourage the devil in his assaults. In this respect the Council of Nice termeth this Sacrament *Viaticum*, the soules provision for her journey. And albeit the Lords Supper bee an Ecclesiasticall action, yet for as much as our Lord (at the first institution) celebrated it in a private house, and that S. Paul termeth the houses of Christians the Churches of Christ, and that Christ himself hath promised to be in the midst of the faithfull, where but two or three are gathered together in his name, I see no reason, but if Christians desire it (which they are not through sicknesse able to come to the Church) but that they should receive, and Pastours ought to administer unto them the Sacraments at home. Hee sheweth more simplicitie then knowledge, who thinketh that this favours of a private masse: for a masse is called private, not because it is

said

said in a privat house, but because (as Bishop
Leuell teacheth out of *Aquinas*) the priest re-
 ceiveth the Sacrament himself alone without
 distribution made unto others, and then it is
 privat, although the whole parish be present,
 & look upon him. There is as much difference
 between such a communion, and the Anti-
 christian idol of a private masse, as there is
 betwixt heaven and hell. For at a commu-
 nion in a private family upon such an extra-
 ordinary occasion Christ his institution is
 observed: Many faithfull brethren meet to-
 gether, and tarry one for another. Christ
 his death is remembred and shewed, and the
 minister together with the faithfull and the
 sick party, do communicate. *M. Calvin* saith,
*That he doth very willingly admit the admini-
 string of the communion to them that are sick,
 when the case and opportunity so requireth.*
 And in another place he saith, *That becauſe*
*many were by reasons to compell him not to de-
 ny the Lords Supper unto the sick.* Yet I would
 wish all Christians to use to receive often
 (in their health) especially once every mo-
 nth with the whole Church; for then shall
 they not need so much to assemble their
 friends upon such an occasion, nor so much
 to be troubled themselves for want of the sa-
 crament. For as *M. Perkins* saith very well
The fruit and efficacy of the Sacrament is not
to be restrained to the time of receiving, but it

extends it self to the whole time of mans life afterwards: the efficacy whereof did men thoroughly understand, they should not need to be often exhorted to receive it.

Pastores omnes hic exoratos volumus, ut huius controversie statum perituros prospectantes, nec fideles ex hac vita migrantes, & panem vitam petentes, viatico suo fraudari fiant, ne lugubris ista in eis adimpleatur lamentatio: Parvulo panem petunt, & non sit qui frangat eum.

As therefore when a wicked liver dieth, he may say to death, as Ahab said to Elijah, *Hast thou found me, O my enemy?* so on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face, he may say of death, as David said of Abimelech, *Let him come, and welcome for he is a good man, and cometh with good tidings: he is the messenger of Christ, & bringeth up to me the joyfull news of eternall life.* And as the Red sea was a gulph to drown the Egyptians to destruction, but a passage to the Israelites, to convey them to Canaan a possession: so death to the wicked, is a sink to hell and condemnation, but to the godly the gate to everlasting life and salvation. And one day of blessed death, will make a man

friends for all the sorrows of a bitter life.

When therefore thou perceivest thy soul departing from thy body, pray wth thy tongue if thou canst, else pray in thy heart & minde these words, fixing the eyes of thy soul upon Iesus Christ thy Saviour.

*A Prayer at the yeelding up
of the Ghost.*

O Lamb of God, which by thy bloud hast taken away the sins of the world, have mercy upon me a sinner. Lord Iesus receive my Spirit. Amen,

*When the sick party is departing, let
the faithful that are present kneel
down and commend his soul to
GOD, in these or the
like words.*

O Gracious God, and mercifull Father, who art our refuge and strength, and a very presens help in trouble; lift up the light of thy favourable countenance at this instant upon thy servant, that now cometh to appear in thy presence; wash away, good Lord, all his sins, by the merits of Christ Iesus bloud, that they may never be laid to his charge

Increase his faith, preserve and keep safe his soul from the danger of the devil, and his wicked angels, Comfort him with thy holie Spirit, cause him now to feel that thou art his loving Father, and that he is thy child by adoption, and grace. Save, O Christ, the price of thine own blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul as thou didst the penitent thief into thy heavenly paradise. Let thy blessed angels conduct him thither as they carried the soul of *Lazarus*; and grant unto him a joyfull resurrection at the last day. O Father, hear us for him, and hear thine own Son our only Mediator, *that sits at thy right hand*, for him and us all even for the merits of that bitter death and passion which hee hath suffered for us. In confidence whereof we now recommend his soul in thy Fatherly hands, in that blessed prayer, which our Saviour hath taught us in all times of our troubles to say to thee, *Our Father which art in heaven, &c.*

*Thus far of the Practice of Pietie
in dying in the L O R D.*

*Now followeth the Practice of Piety
in dying for the L O R D.*

THe Practice of Piety in dying for the Lord, is termed *Martyrdam*. *Martyr-*
dome

Martyrdom is the testimony which a Christian beareth to the doctrine of the Gospel, by enduring any kind of death to invite many, and to confirme all to embrace the truth thereof. To this kind of death Christ hath promised a crown: *Be thou faithful to the death, and I will give thee the crown of life.* Which promise the Church firmly beleeveth, that they termed *martyrdom* it self a crown: and G. O. D., to animate Christians to this excellent prize, would, by a prediction, that Stephen, the first Christian martyr, should have his name of a crown.

Of *martyrdom* there are three kinds.

1. *Sola voluntate*, in will only: as John the Evangelist, who (being boiled in a caldron of oyl) came out rather anointed then sod, and died of old age at Ephesus.

2. *Sola opera*, in deed only: as the Innocents of Bethlehem.

3. *Voluntate & opera*, both in will and deed; as in the primitive church, Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Anicetianus, and thousands. And in our dayes Cranmer, Latimer, Hooper, Riddely, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, and others innumerable: whose fiery zeal to Gods truth, brought them to the flames of *Martyrdom*, to seal Christs faith. It is not the cruelty of the death, but the innocency and holinesse of the cause, that maketh a martyr. Neither is an erroneous conscience a

Insufficient warrant to suffer martyrdom, because Science in Gods word must direct conscience in mans heart. For they who killed the Apostles in their erroneous consciences, thought they did God good service; and Paul of zeal breathed out slaughter against the Lords Saints. Now whether the cause of our *Seminary Priests* and *Iesuits* be so holy, true and innocent, as that it may warrant their consciences to suffer death, and to hazard their eternall salvation thereon, let *Pauls* Epistle written to the ancient Christian Romans (but against our new antichristian Romans) be judge. And it will plainly appear, that the doctrine which *S. Paul* taught to the ancient church of Rome, is *ex diametro* opposite in 26. fundamentall points of true religion, to that which the new church of Rome teacheth and mainraineth. For *S. Paul* taught the primitive church of Rome:

1. That our election is of Gods free grace and not *ex operibus praevisis*. Rom. 9. 12. and 11. 5. 6.

2. That we are justified before GOD by faith only, without good works. Rom. 3. 20 28. and 4. 2. &c. and 1. 17.

3. That the good works of the regenerate are not of their own condignity meritorious, nor such as can deserve heaven. Rom. 8. 18. and 11. 6, and 6. 23.

4. That these books only are Gods Oracles

cles, and Canonickall Scriptures, which were committed to the custodie and credit of the Jews, *Rom.* 3. 2. and 1. 2. and 16. 16. Such were never the Apocrypha.

5. That the holy Scriptures have GODS authority. *Rom.* 9. 17. and 3. 4. and 11. 32. conferred with *Galat.* 3. 21. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy that will be saved, must familiarly read or know the holy Scriptures, *Rom.* 10. 1, 2. and 15. 4. and 16. 26.

7. That all images made of the true God are very idols; *Rom.* 1. 23. and 2. 22. conferred.

8. That to bow the knee religiously to an image, or to worship any creature, is meer idolatric, *Rom.* 11. 4. and a lying service, *Rom.* 1. 25.

9. That wee must not pray unto any, but to GOD only, in whom wee beleewe, *Rom.* 10. 13. 14. and 8. 15. 27. Therefore not to Saints and Angels.

10. That Christ is our only Intercessor in heaven, *Rom.* 8. 34. and 5. 2. and 16. 27.

11. That the only sacrifice of Christians, is nothing but the spirituall sacrificing of their souls and bodies to serve GOD in holinesse and righteousness, *Rom.* 12. 1. & 15. 16. therefore no reall sacrificing of Christ in the masse.

12. That

12. That the religious worship, called *du. Ha*, as well as *latvia*, belongeth to God alone, *Rom. 1. 9. and 12. 11. and 6. 18. conferred.*

13. That all Christians are to pray unto GOD in their own native language, *Rom. 14. 11.*

14. That wee have not of our selves, in the state of corruption, free will unto good, *Rom. 7. 18. &c. and 9. 16.*

15. That concupiscence in the regenerate is sin, *Rom. 7. 7, 8, 10.*

16. That the Sacraments doe not confer grace *ex opere operato*, but signe and seal that is conferred already unto us, *Rom. 4. 11, 12. and 12. 8, 29.*

17. That every true beleeving Christian may in this life bee assured of his Salvation, *Rom. 8. 9, 16, 35, &c.*

18. That no man in this life, since *Adams* fall, can perfectly fulfill the commandments of GOD, *Rom. 7. 10, &c. and 3. 19, &c. and 11. 32.*

19. That to place religion in the difference of meats and dayes, is superstition, *Rom. 14. 2, 5, 6, 17, 23.*

20. That the impured righteousness of Christ, is that only that makes us just before God, *Rom. 4. 9, 17, 23.*

21. That Christs flesh was made of the seed of *David* by incarnation: not of awafer cake by transubstantiation, *1. 3.*

22 That

22. That all true Christians are Saints, and not those whom the Pope only doth canonize, *Rom. 1. 7. and 8. 27. and 2. 15, 31. and 16. 2, 15. and 15. 25.*

23. That *ipse* Christ, the God of peace, and not *ipsa* the woman, should bruise the serpents head, *Rom. 16. 20.*

24. That every soul must of conscience bee subiect, and pay tribute to the higher powers, that is, the Magistrats, which bear the sword, *Rom. 13. 1, 2, &c.* And therefore the Pope and all Prelates must be subject to their Emperours, Kings, and Magistrates, unless they will bring damnation upon their souls, as traitors that resist GOD and his ordinance, *Rom. 13. 2.*

25. That *Paul* (not *Peter*) was ordained by the grace of God to bee the chief apostle of the Gentiles, and consequently of Rome, the chief citie of the Gentiles, *Rom. 15. 15, 16, 19, 20, &c. and 11. 14. and 16. 4.*

26. That the church of Rome may erre, and fall away from the true faith, as well as the church of Ierusalem, or any other particular church, *Rom. 11. 20, 21, 22.*

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points clean contrary to that which the apostles taught the primitive Romanes, let God and this Epistle judge betwixt them and us, whether of us both stands in the true
ancient

ancient Catholick faith, which the Apostle taught the old *Romans*? And whether wee have not done well to depart from them, so far as they have departed from the Apostles doctrine? And whether it bee not better to return to *S. Pauls* truth, then still continue in *Romes* error? And if this bee true, then let *Iesuits & Seminarie priests* take heed and fear least it bee not faith, but faction; not trueth, but treason; not religion, but rebellion; beginning at *Tyber*, and ending at *Tyburne*; which is the cause of their deaths. And being sent from a troublesome *Apostaticall See*, rather then from a peaceable *Apostaticall Seat*, because they cannot bee suffered to perswade Subjects to break their oathes, and to withdraw their allegiance from their Sovereigne, to raise rebellion, to move invasion, to stab and poyson *Queens*, to kill and murder *Kings*, to blow up whole states with Gunpowder; they desperately cast away their own bodies to bee hanged and quartered: and (their soul saved, if they belong to God) I wish such honour to all his saints that sends them. And I have just cause to fear that the miracles of *Lipsius* two Ladies, *Bluntstones* Boy, *Garnets* Straw, and the *Maiders* fiery apron will not suffice to clear that these men are not murderers of themselves rather then martyrs of Christ.

And with what conscience can any
papist

papist count *Sarnet* a martyr, when his own conscience forced him to confesse that it was for treason, and not for religion that hee died? But if the papists of such a Gunpowder gospel bee martyrs, I marvel who are murderers? If they be Saints, who are Scythians? And who are Canibals, if they be Catholics?

But leaving these, if they will be filthy, to their filthinesse still; let us, (to whose fidelity the LORD hath committed his true faith, as a precious *depositem*) pray unto God that wee may lead a holy life, answerable to our holy faith, in piety to Christ, and obedience to our King: that if our Saviour shall ever count us worthy that honour to suffer Martyrdome for his gospels sake: be it by open burning at the stake, as in *S. Maries* dayes; or by secret murdering, as in the *Inquisition house*; or by outrageous massacring as in the *Parisian mattens*, in being blown up with gunpowder, as was intended in the Parliament house: wee may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, and to defend his cause, as that wee may seal with our deaths the Evangelicall truth which we have professed in our lives: That in the dayes of our lives wee may be blessed by his word, in the day of death, be blessed in the LORD, and in the day of Iudgement; be the blessed

bleſſed of his Father: Even ſo grant Lord
Ieſus, Amen.

Decorative separator line consisting of a series of stylized floral and scrollwork motifs.

*A divine Colloquie between the
Soul and her Saviour, concer-
ning the effectuall merits of
his dolorous paſſions.*

Soul. *Lord, wherefore diſt thou waſh thy diſ-
cipleſ feet?*

Chriſt. To teach thee how thou ſhouldeſt
prepare thy ſelf to come to my Supper.

**S. Lord, wherefore wouldeſt thou waſh them
thy ſelf?**

C. To teach thee humility, if thou wilt
bee my diſciple.

**S. Lord, wherefore dideſt thou before thy
death inſtitute thy laſt Supper?**

C. That thou mighteſt the better remem-
ber my death, and bee aſſured that all the
merits thereof are thine.

**S. L O R D, wherefore wouldeſt thou go
to ſuch a place where Iudas knew to finde
thee?**

C. That

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldest thou begin thy passion in a Garden?

C. Because that in a Garden thy sin took first beginning.

S. Lord, wherefore did thy three select disciples fall so fast asleep, when thou beganest to fall into thy agonie?

C. To shew that I alone wrought the work of thy Redemption.

S. Lord, why were there so many plots and snares laid for thee?

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, why wouldest thou suffer Iudas (betraying thee) to kisse thee?

C. That by enduring the words of dissimbling lips, I might there begin to expiate sin, where Satan first brought it into the world.

S. Lord, why wouldest thou be sold for thirty pieces of silver?

C. That I might free thee from perpetual bondage.

S. LORD, why didst thou pray with such strong crying and tears?

C. That I might quench the fury of Gods justice, which was so fiercely kindled against thee.

S. Lord, why wast thou so affraid, and cast into such an agonie?

C. That

C. That suffering the wrath due to thy sins, thou mightest bee more secure in thy death and finde more comfort in thy crosse.

S. Lord, wherefore didst thou pray so oft and so earnestly, that the cup might passe from thee?

C. That thou mightest perceiue the hor-
rour of that curse and wrath, which being
due to thy sins, I was then to drink and en-
dure for thee.

S. Lord, wherefore didst thou after thy wife
submit thy will to the will of thy Father?

C. To teach thee what thou shouldest do
in all thy afflictions: and how willingly thou
shouldest yeeld to bear with patience that
crosse, which thou seest to come from the
just hand of thy heavenly Father.

S. Lord, wherefore didst thou sweat such
drops of water and blood?

C. That I might cleanse thee from thy
staines and bloody spots.

S. Lord, why wouldst thou be taken when
thou mightest haue escaped thine enemies?

C. That thy spirituall enemy should not
take thee, and cast thee into the prison of
darknesse.

S. Lord, wherefore wouldst thou be for-
saken of all thy disciples?

C. That I might reconcile thee unto God
of whom thou wast forsaken, for thy sins.

S. Lord, wherefore wouldst thou stand
apprehended alone?

C. To

C. To shew thee, that my love of thy salvation was more then the love of all my disciples.

S. Lord, wherefore was the young man sought by the soldiers and unstript of his linen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands all my disciples, who otherwise had been worse handled by them, then was that young man.

S. LORD, wherefore wouldst thou be bound?

C. That I might loose the cords of thine iniquities.

S. LORD, why wast thou denied of Peter?

C. That I might confesse thee before my Father, and thou mightest learn that there is no trust in man, and that salvation proceeds of my meer mercy.

S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a cock?

C. That none should despise the means which GOD hath appointed for their conversion though they seem never so mean.

S. Lord, wherefore didst thou at the cock crowing turn and look upon Peter?

C. Because thou mightest know, that without the help of my grace, no manes can turn

turn a sinner unto God, when hee is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe?

C. That thou mightest perceive that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldst thou bee crowned with thorns?

C. That by wearing thornes, the fruites of the curse is might appear, that it is I which take away the sin, and curse of the world, and crown thee with the crown of life and glory.

S. LORD, why was a reed put into thy hand?

C. That it might appear that I came not to break the bruised reed.

S. Lord, wherefore wast thou mocked of the Jews?

C. That thou mightest insult over devils, who otherwise would have mocked thee, as the Philistines did Sampson.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle?

C. That I might cleanse thy face from the shame of sin.

S. wherefore, Lord, were thine eyes hoodwinked with a wail?

C. That thy spirituall blindness being removed, thou mightest behold the face of my Father in heaven.

S. Lord

S. Lord, wherefore did they buffet thee with fists, and beat thee with flaves?

C. That thou mightest bee freed from the strokes and tearings of infernall fiends.

S. LORD, wherefore wouldst thou bee reviled?

C. That God might speak peace unto thee by his word and Spirit.

S. Lord, wherefore was thy face disfigured with blows and bloud?

C. That thy face might shine glorious, as the angels in heaven.

S. Lord, wherefore wouldst thou bee so cruelly scourged?

C. That thou mightest bee freed from the sting of conscience, and whips of everlasting torments.

S. Lord, wherefore wouldst thou be arraigned at Pilats bar?

C. That thou mightest at the last day bee acquitted before my judgement seat.

S. Lord, wherefore wouldst thou be falselie accused?

C. That thou shouldst not bee justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange iudge?

C. That thou being redeemed from the captivirie of a hellish tyrant, mightest bee restored to GOD, whose own thou art by right.

S. where

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S. wherefore, O Christ, didst thou acknowledge that Pilate had power over thee from above?

C. That antichrist, under pretence of being my Vicar, should not exalt himself above all principalities and powers.

S. Lord, why wouldst thou suffer thy passion under Pontius Pilate, being a Romane President to Caesar of Rome?

C. To shew that the Casarian and Pontifician policie of Rome should chiefly persecute my Church, and crucifie mee in my members.

S. But why, LORD, wouldst thou bee condemned?

C. That the law being condemned in mee, thou mightest not bee condemned by it.

S. But why wast thou condemned, seeing nothing could bee proved against thee.

C. That thou mightest know, that it was not for my fault, but for thine that I suffered.

S. Lord, wherefore wast thou led to suffer out of the citie?

C. That I might bring thee to rest in the heavenly citie.

S. Lord, why did the Iewes compell Simon of Cyrene, coming out of the field, to carie thy crosse?

C. To shew the weaknesse whereunto the burthen

burthen of thy sins brought mee ; and what must bee every Christians case, which goeth out of the field of this world, toward the heavenly Ierusalem.

S. Lord, why wast thou stripped of thy garments?

C. That thou mightest see how I forsook all to redeeme thee.

S. Lord, wherefore wouldst thou bee lifted up upon a crosse?

C. That I might lift thee up with mee to heaven.

S. Lord, wherefore didst thou hang upon a cursed tree?

C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree.

S. Lord, wherefore wouldst thou hang between two thieves?

C. That thou my dear soul mightst have place in the midst of heavenly angels.

S. Lord, wherefore were thy hands and feet nailed to the crosse?

C. To enlarge thy hands to do the works of righteousness: and to set thy feet at liberty, to walk in the wayes of peace.

S. LORD, wherefore did they crucifie thee in Golgotha, the place of dead mens skulls?

C. To assure thee, that my death is life unto the dead.

S. Lord

S: Lord, why did not the souldiers diuide thy seamless coat?

C. To shew that my Church is one, without rent or schisme.

S. Lord, wherefore didst thou taste vinegar and gall?

C. That thou mightest eat the bread of angels, and drink the water of life.

S. Lord, why saidst thou upon the crosse, It is finished?

C. That thou mightest know that by my death the law was fulfilled and thy redemption effected.

S. Lord, why didst thou cry out upon the crosse, My G O D, my G O D, why hast thou forsaken mee?

C. Lest thou being forsaken of G O D, shouldest have beene driven to cry in the pains of hell: Wo, and alas, for ever more.

S. Lord, wherefore was there such a general darknesse when thou didst suffer and cry out on the crosse?

C. That thou mightest see an image of those hellish pains which I suffered, to deliver thee from the endless pains of hell, and everlasting chaines of darknesse?

S. L O R D, why wouldst thou have thine armes nailed abroad?

C. That I might embrace thee more lovingly, my sweet soul.

S. Lord,

S. Lord, why did the thiefe that never wrought good before, obtaine Paradise upon so short repentance?

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner need despair.

S. Lord, why did not the other thief which hanged as near thee, obtaine the like mercy?

C. Because I leave whom I will to harden themselves in their lewdnesse to destruction, that all should fear, and none presume.

S. Lord, wherefore didst thou cry with such aloud and strong voice in yeelding up the ghost.

C. That it might appear that no man took my life from me, but that I laid it down of my self.

S. Lord, wherefore didst thou commend thy soul into thy Fathers hands?

C. To teach thee what thou shouldest do, being to depart this life.

S. Lord, wherefore did the vails of the temple rend in twaine at thy death?

C. To shew that the Leviticall Law should be no longer a partition wall between Jews and Gentiles: and that the way to heaven is now open to all beleovers.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death?

C. For horreur to hear her Lord dying; and to upbraid the cruell hardnes of sinners hearts.

S. Lord, wherefore did not the soldiers break thy legs, as they did the theeves who hanged at thy right and left hand.

C. That thou mightest know, that they had not power to do any more unto me, then the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, wherefore was thy side opened with a spear.

C. That thou mightest have a way to come nearer mine heart.

S. Lord, wherefore ran there out of thy precious side bloud and water?

C. To assure thee, that I was slain indeed, seeing my heart bloud gushed out, and the water which compassed mine heart, flowed forth after it: which once spilt, man must needs die.

S. Lord, wherefore ran the bloud first by it self, and the water afterwards by it self out of thy blessed wound?

C. To assure thee of two things: 1. That by my bloud-shedding justification and sanctification were effected to save thee: That my Spirit by the consessionable use of the water in baptisme, and bloud in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorifie mee.

S. Lord, wherefore did the graves open at thy death?

C. To signifie, that death by my death had

had now received his deaths wound, and was overcome.

S. LORD, wherefore wouldest thou be buried?

C. That thy sins might never rise up to judgement against thee.

S. Lord, wherefore wouldest thou be buried by two such honourable Senators, as Nicodemus, and Ioseph of Arimathea?

C. That the truth of my death (the cause of thy life) might more evidently appeare unto all.

S. Lord, wherefore wast thou buried in a new sepulchre, wherein was never man laid before?

C. That it might appear, that I and not another arose: and that by mine own power, not by anothers vertue; like him that revived at the touching of Elisba's bones.

S. Lord, wherefore didst thou raise up thy bodie again?

C. That thou mayst bee assured that thy sins are discharged, and that thou art justified.

S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy resurrection?

C. To give an assurance that all the Saints shall arise by the vertue of my resurrection, at the last day.

S. Lord, what shall I render unto thee for all these benefests?

C. Love thy Creator, and become a
new creature.



*The Souls Soliloquie, ravished in
contemplation of the passion
of our LORD.*

WHat hast thou done, O my sweet
Saviour, and aye blessed Redeem-
er, that thou wast thus betrayed of *Judas*,
sold of the *Jews*, apprehended as a malefactor
and led bound as a lamb to the slaughter?
What evil hadst thou committed, that thou
shouldest be thus openly arraigned, accused
falsly, and unjustly condemned before *Anna*
and *Caiaphas*, the *Jewish* priests, at the Judge-
ment seat of *Pilate* the *Romane* President?
What was thine offence, or to whom didst
thou ever wrong, that thou shouldst be thus
pitifully scourged with whips, crowned with
thorns, scoffed with flouts, reviled with words
buffeted with fists, and beaten with staves?
O Lord, what didst thou deserve to have thy
blessed face spit upon, and covered as it were
with shame, to have thy garments parted,
thy hands and feet nailed to the crosse; to be
lifted up upon the cursed tree, to be crucifi-
ed

ed among theeves, and made to taste gall
and vinegar? and in thy deadly extremity, to
endure such a sea of Gods wrath, that made
thee to cry out, as if thou hadst been forsaken
of God thy Father? yea, to have thy innocent
heart pierced with a cruell spear, and thy
precious bloud to be spilt out before thy blef-
sed Mothers eies? sweet Saviour, how much
wast thou tormented to endure all this, see-
ing I am so much amazed but to think upon
it! I enquire for thine offence, but I can finde
none in thee; no, not so much as *guile to have
been found in thy mouth*. Thine enemies are
challenged, & none of them dare *rebuke thee
of sin*. Thine accusers (that are suborned) a-
gree not in their witnesse, the judge that
condemns thee openly, cleareth thy inno-
cency: his *wife* sends him word, that she was
warned in a dream, that thou wast a just man
and therefore should take heed of doing in-
justice unto thee. The *Centurion* that exe-
cutes thee, confesserh thee of a truth, *to bee
both a iust man, and the very Son of God*. The
thief that hangeth with thee, justifieth thee
that thou hast done nothing amisse: what is the
cause then, O Lord, of this thy cruell igno-
miny, passion and death? I O Lord, I am the
cause of these thy sorrows: my sins wrought
thy shame, mine iniquities are the occasions
of thy iniuries: I have committed the fault
and thou art plagued for the offence: I am

guilty; and thou art arraigned; I committed the sin, and thou sufferedst the death: I have done the crime, and thou hangedst on the crosse. Oh the deepnesse of Gods love! Oh the wonderfull disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! The wicked transgresseth, and the lust is punished; the guilty is let escape, and the innocent is arraigned; the malefactor is acquitted, and the harmlesse condemned. What the evil man deserved, the good man suffereth; the servant doth the fault, the master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God! who can sufficiently expresse thy love? or commend thy pity? or extoll thy praise? I was proud, and thou art humbled: I was disobedient and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree: I played the glutton: and thou didst fast: evil concupiscence drew mee to eat the pleasant apple, and perfect charity led thee to drink of the bitter cup: I assayed the sweetnesse of the fruit, and thou didst taste the bitternesse of the gall. Foolish *Eve* smiled, when I laughed, but blessed *Mary* wept when thy heart bled and died. O my God, here I see thy goodnesse, and my badnesse: thy Justice, and my iniustice: the impiety of my flesh, the piety of thy nature. And now, O blessed Lord, that thou hast endured

dured all this for my sake: *what shall I render unto thee for all thy benefits bestowed upon me a sinfull soul?* Indeed, Lord, I acknowledge that I owe thee alreadie for my creation, more then I am able to pay; for I am in that respect bound with all my powers and affections to love and adore thee. If I owed my self unto thee, for giving me my self in my creation; what shall I now render unto thee, for giving thy self for me to so cruell a death to procure my redemption? Great was the benefit, that thou wouldst create me of nothing: but what tongue can sufficiently expresse the greatnesse of this grace, that thou didest redeem mee with so dear a price when I was worse then nothing? Surely, O Lord, if I cannot pay the thanks which I owe thee; (and who can pay thee, who bestowest thy grace without either respect of merit, or regard of measure?) it is the abundance of thy blessings that makes me such a bankrupt that I am so far unable to pay the principall, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the losse of thine image, (by the fall of my first unhappy parents) I cannot love thee with all my might and my minde, as I should therefore as thou didst first cast thy love upon me, when I was a childe of wrath, and a lump of the lost and condemned world; so
now,

now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of heart, love my neighbour for thy sake, and love thee above all for thine own sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And sweet Saviour, suffer mee never to be lost or cast away, whom thou hast bought so dearly with thine own most precious blood. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my redemption: without which it had been better for me never to have been, then to have any being.

And seeing that thou hast vouchsafed mee this assistance of thy holy Spirit; suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the ears of my Lord. If thou O Father, despisest me for my iniquities, as I have deserved; yet be mercifull unto mee for the merits of thy Son, who so much for me hath suffered. What if thou seest nothing in mee but misery, which might move anger and passion; yet behold the merits of thy Son and thou shalt see enough to move thee to mercy and compassion. Behold the mystery
of

of his incarnation; and remit the misery of my transgression: And as oft as the wounds of thy Son appear in thy sight, Oh, let the woes of my sins be hid from thy presence. As oft as the rednesse of his blood glisters in thine eyes; Oh let the guiltinesse of my sin be blotted out of thy book. The wantonnesse of my flesh provoked thee unto wrath; Oh, let the chastity of his flesh perswade thee unto mercy: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy: for what can man deserve to suffer, which God; made man, cannot merit to have forgiven? When I consider the greatnesse of thy passion; then do I see the truennesse of that saying; *that Iesus Christ came into the world to save the chiefest sinners.* Darest thou then, O Cain, say, *that thy sins are greater then may bee forgiven?* Thou liest like a-murtherer. The mercies of one Christ, are able to forgive a whole world of *cains*, if they will beleeve and repent. The sins of all sinners are finite: the mercies of GOD are infinite. Therefore, O Father, for the bitter death and bloudie passions sake, which thy Son Iesus Christ hath suffered for mee, and I have now remembred unto thee, pardon and forgive thou unto me all my sinnes, and deliver mee from the curse and vengeance

The practice of pietie.

grace which they have justly deserved: and through his merits make mee, O LORD a partaker of thy mercy. It is thy mercy that I so earnestly knock for. Neither shall mine importunity cease to call and knock, with the man that would borrow the loaves, until thou arise and open unto me thy gates of grace. And if thou wilt not bestow on me the loaves; yet, O Lord, deny mee not the rums of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy benefits, but that I love thee in the truth of my inward heart; (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature as to bid me to be such; *Create in mee, O Christ, a new heart, and renew in mee a new spirit*: and then thou shalt see how (mortifying old *Adam* and his corrupt lust) I will serve thee as thy new creature, in a new life after a new way, with a new tongue, and new manners: with new words and new works; to the glory of thy name, and the winning of other sinfull souls unto the faith by my devout example.

Keep mee for ever, O my Saviour, from the torments of hell, and tyrannie of the devil. And when I am to depart this life send thy holy Angels to carry mee as they did the soul of *Lazarus*, into thy kingdome.
Receive

Receiue mee then into that most joyfull Paradise, which thou didest promise unto the penitent thief, which at his last gaspe upon the crosse, so devoutly begged thy mercie and admission into thy kingdome. Grant this, O Christ, for thine own names sake: To whom (as it is most due) I ascribe all glory and honour, praise and dominion, both now and for ever.

Amen.

FINIS.